

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

SPIRITUALISM was never more alive than it is to-day. The new year has brought us a good harvest.

THERE is an active movement among the progressive of our Jewish brethren to change their day of worship from the Mosaic Sabbath to the Christian Sunday.

SHOULD there be added to the already existing alliance of Germany, Austria, and Italy, another between Russia, England, and Germany, the latter would feel about as snug and safe as a babe in its mother's arms.

THE Cincinnati "Commercial-Gazette" says: "We can better afford to return to Mexico the trophies captured from her in war than pocket an insult from Chili." This sounds like a sweet mixture of sentimentality and belligerency, both foreign to the American spirit of progress.

THERE is a sentiment prevailing to repeal the law which disqualifies ex-convicted officers from serving in the U. S. Army. While such an act will do no good so far as fighting is concerned, it will neither do any harm. For most of these officers are naturally disqualified by age, and therefore of no service to the country, while a repeal of the law will exhibit a good feeling towards the South which will not remain unappreciated and reunite those who fought against each other before passing to the beyond.

WHILE men are to-day proving themselves good dressmakers, cooks, nurses, etc., women are exhibiting an equality with them in other respects that will mark this age as a red-letter one in the annals of history. Women are not only making the most trustworthy telegraphers, clerks, amanuenses, etc., but the best authors, artists, and newspaper-writers; and may eventually make man the drudge, or force him into the agricultural field where he perhaps belongs by nature, and for which nature is now preparing as a future necessity.

THEOLOGY is not only a science, says W. M. Bryant in the "Unitarian Review," but may be properly regarded as the culmination of all science; for science is the study of phenomena and revelation, and theology being the science of God, of course, embraces everything. Another step, with a new interpretation of God, and our reasoner will be precipitated into Materialism. But any kind of sophistry rather than going direct to the fountain-head of light and obtaining evidence of that which they are vainly trying to prove—immortality.

IN MEXICO there is a local duty levied on products entering cities, which in conjunction with the general tariff makes many articles high-priced compared to what we are paying for them. Bacon, for example is 50 cents a pound in the City of Mexico, while we pay but 20 cents; ham 50 cents against 18 cents; lard 18 cents against 8 cents; sugar 21 cents against 5 cents; and coal \$16 a ton against \$3 in our land. Who would want to emigrate under those circumstances; and who wouldn't be patriotic enough to endure a few privations to sustain this land of plenty against religious or political retrogression?

Now it turns out that the Behring's Sea dispute is not, after all, to be submitted to arbitration—at least, not immediately. The proposition to that end has been defeated by Canadian authorities who seem disposed to postpone a settlement as often as possible in order to give British poachers extended opportunity to kill seals. John Bull is beginning to loom up in the world's opinion as a tricky old sinner. It is no wonder that Russia mistrusts him in the forming of an alliance. Some day there will be an alliance of all other nations formed against old Britain, and the "Great" lopped off her title.

"FEET-WASHERS" is the name of a new religious sect that has reached our blessed shores of free-thought, free religion, and free superstition. This sect date their origin back to early Christianity and have feet-washing day once a month, when the women of the fold in meekness wash the feet of the male portion of the church and dry them with their hair—the habit, individually, however, not being restricted to monthly washings. In all other respects this sect is sane, as their mode of dress is very simple, and follow a dieting program which is very wholesome in the spring—that of abstaining from meat for a period. But—what next?

THE Emperor of Japan has dissolved his parliament subsequent to a year's experience of government after the English pattern. The first House of Commons, it is said, became so unbearably arrogant—believing that opposing government measures was the highest and only duty of a free legislative body—that the Emperor, though slow to exercise the power left him by the constitution, saw no other alternative. Of course, there will be another election in a few months, but this act will be a lesson to the next house to divide the honors and not endeavor to jump the boundaries of discretion like school-boys who have just been let loose after a long confinement. Yet, if the Emperor had visited a South Carolina reconstruction legislature in session he might have relented after all and considered himself a happy monarch.

THERE seems to be a plan brewing to stop the sale of Sunday papers in New York City. But not, as it may be supposed, from motives of morality. Oh, no, New York is too far advanced to regard Sunday as too holy a day on which to engage in reading the news of the week—the only day on which thousands have an opportunity of so doing. But the motive for stopping the sale of Sunday papers is thought to be one of revenge—supposed to be instigated by saloon-keepers whose business was injured by the enforcement of the Sunday laws against them. It is hardly necessary to say, however, that such a prohibition can not face public opinion, though the attempt may prove to what extent folly can sometimes be carried. But some people do nauseate one with their silliness.

WHILE the Rev. Dr. Lyman Abbott, in his lectures in Boston on the evolution of theology, is meeting the hungry demands of Church thinkers, and trying to bring peace to the perturbed souls and puffed brains of enquirers, the revision committee of the Presbyterian Church—a revision committee which does not revise—has been struggling with the problem how to weld a dead creed upon living facts. The committee has brought its creed-child to birth, and it is stamped in nearly every salient feature, with the horrible marks of Calvinistic decrees. The hybrid creed has to run the gauntlet of criticism. And that criticism will be merciless. Its sharpest antagonists will be found among the thinkers and scholars in the Church. Dr. Abbott is furnishing weapons, consciously or unconsciously. Dr. Briggs will not be silent upon "inerrancy," and an inerrant creed, which presumes to define what its creators pronounce indefinable, and to assert as an indispensable article of faith, what no man knows or can know, touching the administration of an orthodox deity, from the beginning—if there ever was a beginning—will save theology from stagnating during the closing years of this century.

WAR with Chili? A nation of 65,000,000 people attacking a nation of 2,700,000 population? Why, it would be like the attack of a mastiff or Saint Bernard, upon a "black-and-tan" or pug. This nation has pronounced against war, and in favor of arbitration. War is barbarism. We ought to be far enough removed from barbarism to adjudicate our international difficulties through our own statesmen, or by arbitration as a dernier resort. If we have not had enough of war, with its agonies of bereavement and sorrow for individuals and families; its waste of blood and life; its incubus of debt; its paralysis of industry and finance, and must gratify the

betted and the contractors, let us be enough to engage with our equal or approximate equals, at least. The neither glory nor honor to be won by sending a giant to whip a child. From reports from Chili, the Chilean population—that is, the lower order—are as ignorant as children, and as vain and self-conceited. Should we take advantage of that condition of things, to hurl our modern destructive agents among them, to the ruin of their homes and the destruction of their lives? Is there sound sense enough in Congress to stop this folly, which will confer no honor upon the United States? We hope so.

DEATH FROM VACCINE.

A case of death from vaccine is reported from Brooklyn. It is not the only case of the kind, but few are so reported because too many indirect causes intervene on which to base the death of the patient. A proper analysis could trace more deaths to vaccination than small-pox to non-inoculated persons. It is only when it comes to the surface that the cause of death from vaccination can not be denied. But in nine cases out of ten the virus remains dormant until stimulated by some prevailing infectious disease, when it invites or attracts its like and produces death through a helping agency, as it were. The non-inoculated, on the other hand, are not as receptive to contagious diseases as the inoculated, and are therefore subjected to less dangers, while small-pox itself is only a friend of the unclean—and only obtains a foothold outside of its natural sphere when invited by something it can feed on.

LA GRIFFE.

One of the chief dangers to human life from the prevailing epidemic, *La Grippe*, is "heart failure." It is a very prostrating disease, and requires a treatment which will strengthen the system. The old system of starvation and depletion is simply suicidal. Plain but generous diet, rest, and a cheerful disposition are the best medicaments. Its attacks are never, seemingly, alike, but the results in weakness and prostration are universal. Let the brain rest, the body rest, keep warm, avoid drafts, cultivate cheerfulness, and if you have a physician who knows his business, trust him. The angel world is very near, and if you are blessed with a medical attendant from the other side of life, you ought to be happy and content.

There are worse things than to shed the old earth garment when the earth work is done. And one of them is to linger in pain and regret with all the active, productive years behind you. The exchange of an old, crippled, diseased, or worn-out earth body for a spirit habitation that never can say, "I am sick," is not a punishment to a Spiritualist who knows the law of his being. Those who shrink from every symptom of disease and live in constant fear that they shall change existence, are those who believe that death is a curse pronounced upon man for the sin of his first sire. That myth is exploded. Death is a part of the economy of universal law and universal life in the mortal. Death is a terror to the ignorant and credulous. Never to a true Spiritualist.

We must, however, fight against—and nature helps us in that—an exchange of worlds before we are ripe for it and our work in self-development, or for others here in the mortal, is fully done. Our point of advice is, be cheerful, contented, careful as to physical laws, for all these aid in combating disease after it has made a lodgement, and is better as a preventative.

IS THIS EARTH HELL?

A single morning paper recently reported a record of crimes, disasters and casualties (though it is no unlike many other days) that almost appalls the sensitive mind when contemplating it seriously. But how many do? The mind can accustom itself to as every-day program, and many begin to enjoy it—unconsciously acquire a habit of feeding their intelligence on something sensational or that seasoned with the unnatural or morbid.

On the day referred to the paper contained an illustrated account of the lynching of a negro in Ohio for the murder

of a respectable woman, thus adding one crime to another and giving the spirit of the murderer opportunity for revenge.

Another item tells of a dead infant being thrown into the street gutter of Ottawa, and devoured by dogs, where it was discovered as belonging to a neighboring tenement. This case illustrates the depravity consequent upon the lack of charity in our social ethics to forgive a fallen or betrayed woman, who, to hide her shame, resorts to crime.

Then we have the "suicide of a beautiful young girl" in Aurora, Ind., because she thought she had committed a wrong. Either false teaching or the fear of a stupid criticism led to this, for which the causes or minds will suffer when the spirit of the suicide realizes from whence they emanated.—A parallel case is the suicide of a hopeful son of a well-to-do father of high standing in society at Cleveland, O., apparently a case of super-sensitiveness, due to various causes not spiritual.

Further, the discovery of a plot to poison the ruler of Bulgaria; the incarceration of a love-sick swain for threatening to kill his sweetheart; the indictment of an army officer for burglary; the arrest of a defaulting land agent, and a man in New Jersey for embezzling \$25,000; another for passing counterfeit money; and various for swindling, pilfering, assaulting with murderous weapons, etc.

Then add to these a list of accidents, among which are the foundering of a steamship with 400 Chinese aboard and nearly all drowned, several railroad collisions with a list of dead and wounded, careless shooting, deaths from floods, elevator accidents, starvation, freezing, and *La Grippe*, and we have evil enough for one day, that will make a calendar of horrors. Still we retire for the night as if nothing worth mentioning has happened, and eagerly look for the next morning's paper for a repetition of these horrors in another key.

Are we not living in a hell or something akin to it? Or, are heaven and hell, as in spirit, conditions without regard to locality—like attracting like—and which we call society? If so, should we not as the higher spirits do, have charity for those in the hell of mental and moral darkness, and aid them rather than condemn? What is the mission of Spiritualism?

A REVISION WHICH DOES NOT REVISE.

The committee of the Presbyterian Church, appointed to revise its old, horrible, Calvinistic creed, reports progress through the newspapers. The revision concedes the salvation of infants, *non compos* persons, and all the *elect* who are deprived of orthodox teachings, which, of course, includes the "elect" heathen. It also concedes that good deeds are good deeds, whether performed by orthodox saint or heterodox sinner, only the relation of those deeds to the person performing them is conditioned upon his being one of the elect or a non-elect "vessel of wrath," which no poor fellow can find out until he has "crossed the river." Prayer is thus restricted in the new revision: "Prayer is to be made for things lawful (?) and for all sorts of men living or that shall live hereafter, but not for the dead."

The real Calvinistic animus which sets forth what God determines and does—an exclusive "special" of orthodox saints—is found in the rejection and execution clause of the All-Father's moral administration, in these words:

"The rest of mankind God saw fit, according to the unsearchable (?) counsel of His will, whereby He extendeth or withholdeth mercy as He pleaseth, not to elect unto eternal life, and them hath He ordained to dishonor and wrath for their sins, to the praise of His glorious justice."

"Not to elect," softened a trifle the old, arbitrary statement, "foreordained to everlasting death," but to refrain from doing, when He might do, with a certain knowledge that the refusal to "elect" will damn eternally His child, does not soften or change the black charge of injustice which Calvinism and Calvinists make against a beneficent and loving deity. This attempt to modernize, or bring into harmony with modern thought and philosophy, that which is in direct an-

tagonism to both, only illustrates the grasp which superstition and early taught reverence for old creeds has upon the intellect and the conscience.

We do not impugn the honesty of these creedists or the revision committee, but it seems to us that their weak attempts to popularize that which the popular mind condemns as unjust and false *in toto*, shows a pitiful spirit of weakness. The struggles of orthodoxy testify to the fact that the world of thought and morals does move, and carries with it the struggling, resisting hosts of a dead theological barbarism.

HOME SEANCES.

The true spiritual seance is to be found in the family. Thousands are coming to understand this fact. The enquiring skeptic turns away from the public seance-room, where he has witnessed genuine spirit manifestations, unsatisfied, his doubts casting heavy shadows over mind and heart. He has not studied the philosophy of life from the spiritual standpoint, or, if he has, there is within him the doubt which seeks a solvent by unearthing a "trick" where no trick has been performed. We will pursue the phantom of his mind, uneasy, unhappy, feeding his soul upon the bitter herbs which his own skepticism causes to grow like luxuriant weeds in the gardens of poverty of soil. The presumption is that he will be often tricked in his quest, for human nature is not as immaculate as truth when pressed by a spirit of greed.

But the family is the true mould into which nature and nature's God have set and fashioned true life. In the grouping of individuals, whose lives are cemented by blood, by conjugal, parental, maternal, and child love, is to be found a true knowledge of each other, love for each other, and trust in each other, such as are found in no other relations known to earth. The true earth family is the synonym for the true heaven or spirit family. Each family home is the center, the central sun of all its revolving individual planets, and whatever may be the earth orbit of each, they invariably, while in earth, turn to the home, and when the home has performed all its works then a sacred memory holds the key of loyalty and love in each individual heart belonging to it.

But love is deathless. Memory forever abides. It is not an earthy or material attribute. It lives with us in the natural home condition of the soul or spirit. It carries the family loves and all their sweet earth ministrations and joys as well as sympathies. If the earth and the eternal spirit life are a unit, then those who have gone out of the earth home are still bound to the home and the home love in their memories. As in earth life the absent come back in memory and in love, so, in memory at least, the absent are with us. Can they come nearer still? Every home seance room testifies that they can and do. It is their natural place of earth abode. In returning from the eternal summerland of life, their soul gravitation would be to the old earth home.

And they come when the way is prepared. When the conditions are made. When the heart calls for them. When the mystic circle is formed. When the members of the family, grouped in the circle, remember and call with loving hearts. They come, but seldom come alone. The life beyond, like this, is a social life. Joys are shared and so are visitations. The strangers are made welcome, because they are friends of our spirit friends. Converse is sweet. Manifestations satisfactory. Tricks are out of place. Souls blend in sweet accord. The message, the physical manifestation, the vision, the harmony which seems ponderable because so impressively felt—these and more belong to the family seance. And they convince, and in convincing dissolve and scatter doubts as the mists and fogs are scattered by a rising sun.

Set up the spiritual altar in the seance-room of the home if you would know the truth and the sweetness of spirit communion. Make it the meeting place, the place of communion for all the family, and for the spirit friends of those who are now spirits and not mortals. For in so doing, a living blessing will abide in your home; your doubts will be laid forever at rest; and you will under-

stand the beneficence of God as well as his wisdom in creating a universe ruled by law, with an eternal spirit universe as its counterpart for the full development of souls made in his image.

A FAMILY TALK.

THE BETTER WAY takes some pride in a clean, pleasant face. We believe in typographical neatness. Whether stalwart man, youth, or child, we like to see their lives spotless. So we present to our increasing family of readers weekly, that which voices our own taste. We enjoy THE BETTER WAY, and we know that our readers do. Its steady increase of circulation is a pleasant testimonial of the fact. And the wholesome, gratulatory letters, received by every mail, create a glow of satisfaction under the ribs. We do not feel like publishing them—they are so numerous—and their authors prefer that we should not fill our space with them. They are written for the inspiration of the working force on THE BETTER WAY, and all, down to the mail boy, give back to their writers smiles and thanks.

THE BETTER WAY loves the spiritual philosophy and glories in every fresh manifestation of the bright spirit friends who come to earth from the glory-land of life. We love their ministry of light, comfort, hope, and truth, and our love is enhanced when we can serve them best. We have only feelings and words of pity for the spiritually blinded from any cause. We say sharp things sometimes, but they apply only to those who would wilfully and wickedly destroy the Jacob's ladder of helpful visitation by the angels of our love and life, and would prevent such a ministration if they could. We do not hate them, but we do not love the animus of hate or ignorance, or self, which inspires their belligerence.

THE BETTER WAY knows of so many sorrowing hearts which have been comforted; so many dark clouds, hovering with their inky blackness of doubt and despair over the fresh graves of the loved and gone into earth's silent land, which have been lifted, showing the golden lining, a reflection of the sunny summerland beyond; so many bitter cries of the soul asking for light beyond, that have found answer in well-springs of peace and joy, that it never writes an editorial, or reads a manuscript prepared for its columns, or gives one of its compositors "a take," or sends its forms to press without the feeling that it is only a messenger, a servant of the active, loving ones on the unseen shores where human life finds its true blossoming and fruition. Any good psychometrist, holding THE BETTER WAY, may travel back to our modest office, enter our sanctum, and "read" us at will. They will be more than welcome.

"We propose to fight it out on this line," and our patrons propose that we shall. Give us your hand with a year's subscription in it, to help pay the paper-maker, printer, and pressman; a little of it to Uncle Sam for postage, a trifle more for rent, and the remainder to make its columns sparkle with the best thoughts of experienced minds and hearts, and to pay the busy reporters in all parts of the country who serve the angel world in serving our readers, but must support the physical life by physical means.

What a pleasant family these Spiritualists, who live in the glory of truth and spirit communion, make? How spiritually exalted above earth's plodders and wranglers these sons and daughters of such a family are? Service! God serves, angels serve, the true man and woman serve, THE BETTER WAY serves and glories in its service. And it has nothing but good will and a God-speed for all its serving contemporaries. As mediums for an angel ministry may they all prosper!

The guides have inspired this little chat of thanks and gratitude to the increasing army of the readers of THE BETTER WAY, and they but voice the feelings of the editorial "we," whose sometimes is weary of brain but never weary of heart in this great cause. We shall "talk" again if a sweet voiced guide requests it, and our readers must not think we are "putting on airs." We are simply gratified that we are accounted worthy of service in the spiritual cause, and that our labors are finding an appreciation which inspires us with both thankfulness and courage.

"LABOR AND CAPITAL."

To the Editor of The Better Way.

I rely on the uniform liberality of editors generally and myself among the number for the admission of the following to your columns. Yours is a recognized organ of that popular system of Spiritualism and religion popularly known as Spiritualism. As the article I propose to review has not one line bearing on the spiritual philosophy you advocate, I, in common with other Spiritualists, am a little surprised that you admitted it to your columns. It is true A. B. Richmond is a recognized speaker and lecturer on popular Spiritualism. But this, in our opinion, is no justification of his sentiments. Many Spiritualists are found in their denunciation of popular Christianity, meaning, of course, the bogus article bearing that name. No one can justly find fault with that charity, the love of the neighbor, and the return of good for evil which Christ taught. In my opinion there is a rampant Spiritualism which is equally bogus because the interior charity and good will, which true Spiritualism teaches, is not apparent. Such are only surface advocates of a kind of sentimental Spiritualism which bears no fruit, none of a feeling of common brotherhood, love, and good will. I have in my mind's eye a most enthusiastic and intolerant Spiritualist who is notoriously ungenerous, unjust, and ungrateful to his family and to my mind a genuine Christian. Living up to the example and teachings of Christ is infinitely preferable to an inconsistent or bogus Spiritualist. But all this is digression; I now wish to reply to the opinions of Brother A. B. Richmond as above referred to.

Mr. Richmond starts out with a quotation from our Declaration of Independence that all men are created equal, etc., and denies it by saying that all men are not of equal stature, beauty, talents, etc. Nobody denies this. When the framers of that sacred instrument used the language referred to they meant in the language of Mr. Richmond himself, "Equal in so far as relates to the rights of man;" in other words, equal before the law. Why then waste time and words on insisting that all men have not equal beauty, talents, etc.? No thoughtful reader or man of common understanding need be informed on the last named point. Mr. Richmond tells us that men are entitled to wealth by the honest use of their abilities; of course they are. It then becomes a question whether or not our present laws in reference to the tariff, national banking, the railroad system, and a free gift of millions of acres of public land to railroad corporations are not class legislation which enables the present possessors of wealth to make enormous and dishonest profits to the grievous injury or bankruptcy of his poorer or less favored neighbor. Are the incredible gains, made possible by this one-sided legislation, honest acquisitions? By no means. If there is an individual on the face of the earth who reaps where he has not sown or gathers where he has not strewn it is the wealthy money-owner who demands and obtains six, eight, or ten per cent. for the use of money and from two and a half to four cents per mile for the conveyance of passengers, when by European railroads a reasonable profit is made with a passenger fare of less than one cent per mile, or from the sale of public land, for which he demands \$2.50 to \$5.00 per acre, which said land was fraudulently and unnecessarily presented to railroad companies by the law-making power composed chiefly of lawyers, who, as a rule, because of their habits at home will accept a fee to promote any private interest in betrayal of the public trust they were elected to represent, when at the same time they facetiously call themselves "the servants of the people." Mr. Richmond tells us about earning \$1,000,000 by honest skill. Such a feat was never accomplished since the world began. No man ever honestly earned \$1,000,000. Common as is the expression, \$1,000,000 is almost an incomprehensible amount. Let one second of time represent a unit; a counter employed ten hours daily would require very nearly thirty days to count said amount; all owners of millions have obtained them through class legislation, assisted by speculation, extortion, and fraud. Our definition of speculation is in taking an unjust advantage of the dullness or necessity of your neighbor.

Again, Mr. Richmond says: "Poverty is often the result of wickedness and dishonesty than is the accumulation of wealth." This is glaringly false for reasons already given. If so, how comes the distress, which is well nigh appalling throughout the coal fields of our great country, while the wealthy purposely restrict the output of coal for the double purpose of making enormous profits from the consumer and reducing the wages of the operatives, who are compelled to accept any terms offered to escape starvation? Note the general employment of convicts in the State of Tennessee because they can be obtained on lower terms than can the honest working man. Is not the wealthy employer of said labor responsible for all this? Of course he is. Again, our writer says: "The possession of wealth is no evidence of dishonesty, neither is poverty a proof of virtue." Of course not. Nobody claims that it is and no

speaker would deal in such utterances except he thought he was addressing an assembly of semi-imbeciles incapable of looking beneath the surface of things.

On the contrary, if it can be shown that wealth is directly procured by purchased legislation and also that poverty is the inevitable consequence, then it follows that such wealthy tricksters and their law-making allies deserve the odium of the community and the consequent poor deserve our deepest commiseration. Again, says our plausible lawyer, our trans-continental railways are the result of the energy of capital directing the sinews of labor for the mutual benefit of both. Indeed! What are the facts? The representatives of the people (mostly lawyers), and supposed to be the friends of the people, voted to become responsible for \$95,000,000 worth of bonds. With money thus obtained the road was built. This done, the road was sold to innominate parties for the direct purpose of escaping penalties for any crookedness which might be detected in the construction of the road or its subsequent management. What extraordinary virtue is here exhibited by these wealthy conspirators in totally disregarding the public interest? Mr. Richmond comments on the equities of a "mutual agreement" and the necessities resulting from the hackneyed expression, "supply and demand." Where does the mutuality come in when one of the parties to the agreement is obliged to accept the terms to preserve life? For example, fifty feet from the shore a man is drowning; a boatman near proposes to save him for \$500. Anxious to live, the sufferer accepts the terms, extorted by necessity, and yet our plausible lawyer and wealth-defender (possibly employed to do so) says it is all right. How about "supply and demand?" Suppose it can be proven that the supply is bought up by wealthy millionaires (as is almost uniformly the case), thus enabling them to extort any price they desire. How about the equities of supply and demand in such a case? Again Mr. Richmond says: "Labor wants money to live and capital requires labor to aid it to increase." The above quotation sustains our view as against the writer. We will prove it by a question: Which is the more necessary or imperative, to continue to live or to increase our capital? Evidently it is more necessary to live, thus proving that the laborer is at the mercy of the wealthy capitalist. Why extol capital in such eloquent terms? What is capital? It is nothing more or less than surplus labor or the proceeds of labor unused or unexpended. Without labor we should have no capital and the more useful, the more honorable, regardless of its offensiveness.

Again our specious lawyer says: "Men are governed by the inevitable and the inevitable is beyond the control of man." This remark is strictly true of the uninfluenced operations of nature. So far as influences are regulated by monarchy, aristocracy, or bogus republicanism there is no inevitable. Especially is this true of our government as managed by dishonest public servants and bribe-taking legislators. Send truly honest men, elected because of their proven loyalty to humanity (rich and poor alike), to the halls of Congress and we should see a different order of things than at present exists. The wealthy would be curbed in their rapacity and the prostrate poor would be helped to their feet and thus be enabled to stand erect as men.

Again says Mr. Richmond: "A penny to-day may be justly valued at a pound to-morrow." Not so. This is not true except as the result of a gambling operation, which is at present so common in all our large cities, as affecting the price, not alone of stocks, but of all the necessities of life. All gambling in futures should be prohibited by law and would be, did not the greedy cormorants and conspirators obtain exemption by the liberal use of money. Shame on our law-makers who can thus be influenced! Again says our sophist: "Without competition resulting from supply and demand there would be no impetus to commerce and no market for labor or products." Then, Mr. Richmond, the highest motive for human action consists in avarice or greed, whose only cry is accumulate! accumulate! accumulate! regardless of personal necessity or the wants of our fellows. What think you of that principle of brotherhood which Christ taught and is equally taught by genuine Spiritualism, of which you claim to be an honored exponent. Carrying out your idea you would make mankind a pack of wolves, snapping and snarling on every hand, and all for the promotion of commerce and trade. What superlative nonsense! We advise you to take a lesson from Edward Bellamy by subscribing to his valuable paper, known as "The New Nation."

Mr. Richmond claims that the value of nothing can be regulated by law, and uses the following language: "Wealth could patiently wait until the urgency of want would change the value thus fixed." We deny this and will quote an instance in proof. For over twenty-five years national bankers have been procuring national bank bills of our law-making power at something less than one per cent. by the deposit of bonds as a security. This rate has remained fixed and unalterable for the period named for the benefit of a few government pets known as national bankers,

that they might be enabled to speculate on the necessity of their poorer neighbors by charging for the use of this identical money six, eight, or ten per cent. You can not deny this, Mr. Richmond. It is a notorious fact, for which we propose a remedy. Let our law-makers, in observance of their sworn obligations, extend the money privilege, above referred to, to the entire community who has landed security to offer. That is, to say, let all real estate owners have one-half the value of said real estate at one per cent. and not restrict said privilege to the extremely wealthy as at present. This done, and the laws against usury, impossible of enforcement, would be rendered unnecessary and the proverbial greed of the professed money-lender would become a thing of the past. Here we see the price of one thing at least regulated by law, as it should be, in the interest of all instead of a few, and as the value of money regulates the value of all things else, we would thereby indirectly regulate the value of all property and all labor. The abuse of this privilege on the part of the extremely wealthy land owner could be prevented by limitations fixed by law.

Our astute writer, among other smooth and plausible things, says: "Nobody is compelled to purchase." Is not the poor man with a pittance in his pocket compelled to purchase its value regardless of price to keep himself alive? Is there no compulsion about this? We think there is. We quote again: "Demagogues talk of the selfishness of capital when the same may be as truly said of labor." The average selfishness of all mankind is much the same, but we recognize a difference between aggressive selfishness and defensive selfishness. Many a poor man who would prefer to be reasonably generous is compelled to be selfish in self-defense. We could see this illustrated at public tables during the war when exceptional articles of food were not abundant. The greedy would aim to obtain double their share; the modest were thereby compelled to be grasping or ungenerous in self-defense. The principle runs through our entire competitive system, which should be changed to a system of brotherhood. May God speed the day. The writer makes brief reference to the regulations of trade's unions as calculated to depress or discourage talent when it is notorious that in slack times the bosses invariably lay off the comparatively slow and incompetent in the interest of the better workman. The tremendous influx from Europe of artisans of every kind renders it quite easy for employers to obtain all the skilled labor they desire. And yet, strange to say, the produce market which the tariff protects is said equally to protect the labor market. This is absurdly false; objection is made to the eight hour day. Mr. Richmond here clearly misunderstands the motives of the eight-hour advocates, whose motives are two-fold. He desires more leisure for recreation and intellectual improvement, the enjoyment of his family, etc. Many a ten-hour employee is obliged to leave home before his younger children rise in the morning and only arrives home after said children have been compelled to retire for the night. This is especially true of miners and others who travel miles to and from their work. Again, the amount of work being limited, an eight-hour day gives employment to a larger number of persons, some of whom are at present idle. We again quote: "The road to riches is open to all." This is incorrect for reasons already given. Again we are told: "The poor should not be loved because poor and the rich hated because rich." This, too, is out of the way, as nobody affirms what the writer denies. No sane man makes the claim referred to. Finally the writer says: "In this country there are no masters and servants." Precisely the opposite is true. The wealthy, because of the extraordinary amount of class legislation, may be, and generally are, severe task masters, and the poor, because of exactions of hunger, are servile. In proof we refer the reader to the sweating process as practiced in all our large cities where full-grown men and women are compelled to work ten, twelve, and fourteen hours a day at prices varying from \$2.50 to \$3.50 per week. In addition boys and girls of tender age work an equal number of hours for fifty cents, seventy-five cents, or \$1.00 per week. What says our profound lawyer to this?

We have grown weary of the subject and hasten to conclude by suggesting to the Hon. A. B. Richmond that if he desires to learn something of the true conditions of labor, its sufferings, and demands, he had better read the "Journal of the Knights of Labor," published at Philadelphia, Pa., and "The National Economist," published at Washington, D. C. The former represents every description of labor outside of the farming interest and the latter represents all agriculturalists, popularly known as the Farmers' Alliance. Finally we suggest that he attend the great Labor Convention which is called to meet at Cincinnati on February 22d next. If he does this he will probably come away a wiser and a better man.

Respectfully yours, W. M. DeCamp.

Blue Anchor, N. J.

The memory is improved by exercising it.

A MODERNEPISTLE TO THE CHURCH.

OSCAR W. HUMPHREY.

But they were terrified and affrighted, and supposed that they had seen a spirit.—Luke 24:48.

It is with infinite gratitude we reflect that the cause of Spiritualism has received an impetus sufficiently great to carry it forward beyond the danger of retrogression.

The 25th of November was the day set apart for giving thanks for blessings received during the year. Spiritualists rejoiced more than all else, that they are far on the road to a more extended acceptance of the truths they espouse. Not one day, however, but every day throughout the year, and have the sweet consolation of knowing that our ever near friends, whom the Christian Church and a large portion of the world's people suppose in a state equivalent at least to present annihilation, rejoice with us.

Soon occurs the celebration in commemoration of the natal day of the head of the Christian Church, who gave utterance long ago to simple truths for the guidance of fellow-men and women, which have been riveted upon the attention of the world by the profound and remarkable incidents connected with his life and death, as attested in writings which have descended to us, and which are the statements of certain individuals who vouch that they witnessed these extraordinary occurrences.

It is apparent to any close reader of the New Testament that while many discrepancies present themselves in these attestations, yet, regarded as a whole, and allowing for natural difference of sight and hearing, and in changes that must have taken place in the transmission of these writings from hand to hand, they bear the impress of truth so far as they agree with reason and occurrences of a similar order, which are known by many to take place at this period of time.

The curious anomaly presents itself of the great body who compose the myriad Christian organizations that their belief in an immortal life is based on what is recorded in the New Testament writings and a system of teachings (differently understood and promulgated) has sprung therefrom, and yet they absolutely refuse to countenance credible assertions to the effect that an analogous order of phenomena, under a like law, take place, although 1800 years have intervened since the present Church founded itself upon what is recorded of Jesus Christ and his chosen band of apostles, who created a new era in the history of this mundane sphere.

To the great mass of humanity, with some exception, outside of the pale of the Christian Church, these writings in the main are a dead letter.

Why? The answer is, they convey no sense. They are destitute of meaning. And in this respect, at the present stage of proceedings, there is but a slight difference between the people of the Church and the people of the world. The Church people say: "Oh, we have faith; we have faith to believe that the Lord Jesus Christ died to save sinners, and if we believe this he will save us, because we do believe."

Well and good, but, by a slight transposition of sense, could not the statement read that Jesus Christ taught that by observing certain virtues, and by a natural progression from the grosser nature to things spiritual men and women can save themselves. Save themselves from what? Not the old theological hell—a literal interpretation of the words of the great Truth-Giver but from the inevitable consequences of their own misdeeds, the natural evolution from lower to higher in their natures.

And why did he die on the cross? The answer is: To gratify the malice of those who could not tolerate their evil passions to be dissected and laid bare before their mental vision for them to look upon in all their hideousness, like so many snakes and scorpions; who could not gaze in the mirror of truth—call it divine truth if you will and who, consequently, laid hold of the inoffensive being and great philosopher, whose inspired wisdom has descended through the ages, and, after the barbarous manner of the time, executed him as testified to in the various portions of the book called the New Testament.

The most important item in the collection of statements recorded is to the effect, that after the demise of Jesus Christ, he appeared to his disciples and to the women with whom they were associated. There are some discrepancies regarding this matter between the different attestations, but it is a well-known fact in courts of law that no two witnesses see events as they have actually transpired. Indeed it is remarkable that here is so little variance, considering the venerable antiquity of the writings and the vicissitudes they must have encountered in their transmission from so remote a period. That the man bearing the title of Jesus Christ—a carpenter by trade—made his appearance after he died, and had been placed in a receptacle for holding dead bodies, is an astounding assertion.

Who would believe at the present day that if President Harrison were known to have actually died, that physicians gave their sworn testimony that no

mortal power could re-animate his form, that his hand could not move, nor his tongue articulate, nor his eyes see, nor his ears hear, and that this lifeless resemblance of President Harrison had been placed in a vault—who would believe a number of persons, men and women—who should say that, as they were walking about the White House, Benjamin Harrison, who, it is known, died three days ago, came to them, and said: "It is I, Benjamin Harrison, whom you see." And that these same men and women should say: "We clasped him by the hand, and the hand was the same as ours, and immediately he disappeared," and that this occurred not once, but several times? Who would believe this?

This is exactly what the case is. Men and women, yes, and little children, too, naturally reason and interrogate. "How can such things be?" What seems to them impossible they refuse to believe. They will not credit that you or I or anyone else can become a corpse (plain words are the best) and then re-appear as alive. Thus it is seen, to quote foregoing words, there is not so much difference between the people of the Christian Church and the people of the world after all. Neither will acknowledge that what is stated in regard to Christ by his companions could occur now. "But," the people of the Church say, "our Lord Jesus Christ was divine, and the power of God is great."

Granted. The power of God is great, and if the power of God was great enough to raise Jesus Christ from the dead, is it not also great enough to raise you, or me, or any other man, woman, or child from the dead, and make us of them to re-appear as alive?

What positive authority is there for stating that Christ was divine? Do you not know that the amazing circumstances cited would naturally lead their observers to think a miracle had indeed happened, and that the extraordinary being known to a great portion of the inhabitants of the earth as Jesus Christ was a god, and were not the people of his age superstitious to a high degree? Did not primal man supplicate the terrific power of nature not to injure him? Is not man prone to worship that which appears to him something akin to awfulness? The Chinese worship idols; the Ethiopian has his fetish; the Egyptian has his sacred animals and insects; the old Greeks their gods of mythology, and the simple-minded men to whom Christ appeared when he arose from the tomb worshipped him as a god. The natural feeling of the human heart is to regard with awe that which is beyond the ken of man's mind, and the re-appearance of Christ to those who were associated with him before his decease was something awful to them, as is evinced by their language and action on the several occasions.

Now, how are we to reconcile the fact of a man re-appearing after that august phenomenon in nature, which arouses profound emotion in the heart of every sentient being who witnesses it, has transformed the living body into lifeless clay?

"O, ye of little faith! Are a few hundred years a matter of moment in the hands of the omnipotent Creator of vast unnumbered worlds, suspended in space, rolling in stately grandeur for unceasing time? Is it any more impossible that the seemingly extraordinary events recorded in the New Testament of the Bible should occur to-day than eighteen hundred years ago?"

Ye people of the Church, pay heed and listen! Ye people of the world, who believe not all as did the Sadducees of old in neither the resurrection of spirit nor angel, pay heed!

The foundation of your faith, ye men and women of the Christian Church, is secure. The great and eternal God to whom a thousand years, which to our paltry senses are of such magnitude, are but an iota of time, hath ordained it that the dead of the nineteenth century do return to the vision of their fellow-men. Time is no restriction to a law as immutable as that which whirls a globe around and changes darkness into light. Is the hidden mystery of re-appearance after death any more a marvel than the hidden mystery of birth into life?

We, everyone, are the sons of God, for God is an eternal spirit, and Christ was and is our elder brother.

Go study the law by which ye may prove that death is not death. That power, designated as He, which suspends a world as a bubble in empty space, and which maketh it to appear that darkness covereth the earth while the great orb of light still sheds its resplendent rays throughout the heavens, can change man from a lump of clay to a quickening spirit, and the illusion of your mortal vision only prevents you from knowing the great fact that the apparently unoccupied atmosphere teems with spirit life, the presences of those whom you regard either as resting in the eternal quiet beneath the grass-grown surface of their clay-bound receptacles, or else as borne to some strange, far-away region beyond recall of friendly voice; the affections of the heart are stifled, and, as Job did of old, ye mourn because man goeth ye know not where.

Friends, Christ and his apostles humbled themselves that the world might learn the truth they taught. To-day certain of your fellow-men and women assert as Paul did to King Agrippa: "Why

should it be thought incredible with you that God could raise the dead?" Then Agrippa said unto Paul: "Almost thou persuadest me to be a Christian!"

So now, ye brethren, say: Turn not a proud ear from those who say they have seen and heard, and ask you to come and do in like manner. Do not as Thomas of Bible history, doubt the dead return, but that loved one, who exist in spirit form, can and will, if you give them an opportunity, show that

The door of death is not a bar
To those who would return.
The sun hides the sparkling stars,
Then seek and strive to learn
Of how to call dear friends again.
Who eager stand and wait
Just out the pale of mortal ken.
And bid them entrance make.

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VITALISM.
The theory that a vital energy animates living bodies, was maintained until a century ago by our most prominent physiologists. But it received its death blow when the law of the conservation of energy was recognized to the full extent of its importance. We know that all forces in nature are motions of some kind; light and electricity are undulations of ether-vibrations, and mechanical motion; change of place or visible movements can be transformed into any other energy, electricity, light, or heat. *Vis versa*, motion can be produced from the other energies.

Energy certainly often seems to disappear and can apparently be created again. But it can be shown that energy, when it disappears, re-appears in another form, and that the energy thus created did exist before; it was only transformed. Energy may be latent, and latent energy can be set free again, it is called potential energy. Kinetic energy is energy of motion.

Although kinetic energy may disappear when it is changed into potential energy, yet energy itself can not be destroyed. Neither can it be produced. Like matter, energy is indestructible.

The question now arises: Is vital force different from both these energies? And the answer is, no! The energy which living beings expend in their activity, in their motions, their passions, and their thought, is the same energy that we meet with everywhere, and which is produced in animal bodies in a more complicated way, yet in a similar manner as work is done by machines. As machines are fed by coal and heated by combustion of coal, so the animal receives food which through the organs of digestion is assimilated and transformed into highly complicated, unstable combinations. Like gunpowder, or like a drawn spring, these unstable combinations contain potential energy.

An unstable combination of high complexity, when breaking down into a more stable combination of less complexity sets free the quantity of kinetic energy that was necessary to build it up and keep it in a state of tension. In the animal body as in the fire-box of a steam-engine, a process of combustion takes place; the exceedingly unstable oxygen of the air combines with carbon and nitrogen compounds, which are also unstable and to which oxygen bears a great affinity—i. e., it easily combines with them into more stable compositions. All the details of this process are not fully known and calculated; but the theory itself can no longer be doubted.

Combustion means oxidation; and oxidation, converting substances into more stable combinations, sets energy free, which appears either as a heat or as work performed. The process of the oxidation in the fire-box of a steam-engine is a luminous process, while in the body it is not strong enough for developing visible flames. Oxygen, in the process of combustion, unites with carbon into carbonic acid and leaves behind water and other incombustible parts.

Oxygen is conveyed into the body by respiration; in the lungs the blood is oxidized, which carries the oxygen to the different organs. Through the oxidation of the tissues in the nerves, in the muscles, and in other living substances, potential energy is set free, which partly appears as heat, partly as work performed. The heat is called animal heat, the work performed is the movements of the body. The products of the oxidations are carbonic acid, water and certain nitrogen compounds, which are given off in the secretion of the urine, in the air expelled from the lungs in breathing, and through perspiration.

Vitality is an energy just as well as all other energies, but its form is peculiar, it is neither electricity, nor light, nor heat alone, nor any other energy we know of, although it may be more or less similar to the one and to the other. Vitality originates from the same great reservoir of energy, and it stands with them in a constant interaction. Yet the only engine by which to our knowledge, vital energy can be created, is the animal organism. According to the present state of knowledge, we can, to say the least, hardly expect to be able to produce vital energy in any other manner. This truth is most concisely formulated in the statement that life comes from life only.—Dr. Carus, in The Soul of Man.

That which is everybody's business is nobody's business.

THE BETTER WAY.

Cincinnati, O.

heralded her last-minute faith. The speaker graciously introduced her exhilarating *ecstasies* into the program of the day at an early hour, and welcomed early risers with a smiling countenance. This had its effect on the multitude, and many were prompted to court the atmosphere without—among them those hungry for spiritual food. The Union Society of Spiritualists had an interesting and extensive meeting to commence. Mrs. K. & Lillie, the speaker too, was inspired by old Sol's good intent and was eloquent accordingly in answering the questions propounded for consideration. Mr. John F. Lillie sang with unusual sweetness and grace both morning and evening, and carried the house into a heart melting condition by his last rendition "We sang to me of home" by request at the evening services.

The subject for the evening discourse was, "From Error's Night." Mrs. Lillie said preliminarily that she would probably touch some tender chords in the audience, considering the truths that her theme would bring to light, but thought none should fear the light of spirituality though it did occasionally up-set and shatter the theory whose light had burned out long ago. Spiritualists were not the only people who acted as pioneers to progress. A Luther in the past once protested against error and found plenty of followers. Now these very people are protesting against each other by denominational divisions. But it has always been so, for the world religious systems existing since tradition a record and every priest was but a step leading upward to a better state, materially and mentally. It is man seeking a future life in a salvatory system, or through an agency of some sort. But these agencies or religious systems have always remained stationary and not advanced with the individual. Thus their claims for pre-eminence have always been opposed, and the result has been new systems. Now, we as Spiritualists do not face such other as sectarians, but as God's children and reason accordingly. We do not rely on tradition, and consequently will never clear of an inheritable priesthood. Our truth comes directly from the spirit world and will not, like Christianity, have to wait sixty years before a hue of it is recorded. Our successors will not therefore have tradition solely to rely on. We have authentic history of the beyond and in it are exposed the errors of the past. Among these revelation we are informed that neither a personal deity nor a devil exist, but that these things are effects of superstition. Some may not like to sacrifice the devil, as he is a convenient article at times with which to frighten their neighbors. But we find that both the deity and the devil are conditions within ourselves that simply need acting on to reveal them at any time. Among the other errors rampant are the theory of God's anger and the literal hell, which are still believed in by many of our ultra-orthodox cousins, both of which are antagonistic to progressive reasoning. So we find much in the Bible that is meaningless, if taken literally. If God made revelations to the race in the past, he undoubtedly felt that he was addressing comparative infants and taught them accordingly. To-day the revelations accord with the higher understanding of the human race, and the old, though good for its time and place, becomes error when applied to the present. Symbols and metaphors, which largely constitute the make-up of the bible of the past, are not needed now. Even the Christian Bible, rationally interpreted, is mostly the history of a barbarous people, and the sinner the Church rejects it, the better for the Church. We do not ~~discard the Bible~~. But when analyzing it, we can not but see its errors and must reason accordingly. Its inconsistencies are numerous and glaring. And these inconsistencies influence its believers to-day for like inconsistencies in denying continued revelations through a God whom they denominate as love. A searcher after truth need fear nothing. Reason prompts to an understanding between truth and error. So we may read the Koran and find both truth and error. Nor do we deny that we are free from error. If we had a Bible made up of all that the spirits say, we would have contradictions enough in one volume to stagger anyone. But we do not give up our sanity in that way. Spirits to-day, like in the past, are but finite beings and fallible in their knowledge. They reveal what they understand of the other life and no more—and that is all they did in the past, whether before or since the time of Christ. The fundamental teachings to a better life are found in all spiritual revelations, and spirits who overstep the boundaries of discretion simply dislike to admit that they don't know everything, and thus permit their egotism to tell something they don't know much about. But we are learning to interview spirits as we do men and women; i. e., by exercising our reason in conjunction with this communion, and weigh the evidence accordingly. It has led to a better condition, for it has taught people to be self-reliant. God has implanted in every soul a saving principle which will illuminate it to its own errors by introspection. And self-knowledge is the medium that reveals the errors of the past to our comprehension. We cease that every religion has had its day, and must smile at the credulity with which some people still gaze into the faces of their pastors and listen to a tale of what God can do if he will. We wish we would use some things; viz., to answer a mother's prayer to redeem her lost son, or listen to woman's pleading for emancipation from mental and conventional slavery. If there is sacrilege in anything, there is in certain prayers let off by a fossilized ministry; and if infidelity may claim a place in the economy of nature, the most of it may be found in the pulpit. Nay, let reason judge, and the true light will reveal itself to the soul. It is the only way "out of Error's Night!"

Mrs. Lillie's closing poems, both morning and evening, were full of pathos, inspiration, and cheer for the soul, and were appreciated accordingly.

The Ladies' Aid of Union Society of Spiritualists held its weekly meeting at G. A. R. Hall Wednesday, January 10th. In absence of the president, Mrs. McCracken, the undersigned presided. The usual business was transacted, Mrs. Lillie entertained the ladies with a delightful talk which was instructive and practical. Indeed, the hour seemed only too short, and when dismissed, the general exclamation was, "I shall come next Wednesday."

SARAH J. JENNINGS, Sec'y.

THE PSYCHIC RESEARCH SOCIETY.

Last Sunday Douglas Castle Hall was again packed to the wall with people, anxious to catch the truths of Spiritualism as they fell from the lips of the mediums. Mrs. Sheehan regaled her audience with one of her brilliant lectures, replete with good things. The audience was wrought up to the highest pitch of enthusiasm many times, and applauded heartily. Mrs. Saguinette arose at the close of the lecture and gave many descriptions of spirit friends who came for recognition, and located them in every instance, to the satisfaction of the recipients. The spirit described the house where he had lived and worked, gave the number of his children, the kind of business he had and otherwise made his recognition complete. At the close of her work, Mrs. Sheehan stated that she was unable to diagnose dis-

to entering their dyspepsia and liver troubles with them on another day, for on this occasion she had her vision opened to the invisible, and must describe what she saw. She then gave spirit-descriptions as they came and stood by their friends and one message to a young man was particularly beautiful, moving the audience to tears. One gentleman arose, and in a voice full of earnestness said the subject of Spiritualism was a profound one to him and though a stranger he would testify to his deep concern and desire for more truth. Altogether the meeting was very spiritual in character, and shows conclusively what good Spiritualism is doing. H. W. R.

Notes From Boston.

In my last allusion was made to this place as the great center of Spiritualism. I am thinking just now of the causes which have made this possible, or prepared the way, of the forerunner, or John the Baptist, who came before all of this martyr apostle of Free-thought, Theodore Parker, whose brave words in defense of truth and freedom made him the target of bigotry and superstition whose memory will last as long as there is a lover of free-thought to bless it, and who is to-day so busy a worker on the spirit side. Many spiritualists of to-day in Boston were once the firm supporters and almost worshipful admirers of the man. And his work has done more to liberate minds and prepare the soil for the reception of Spiritualism than any other one influence. One can stand on the historical ground of Boston, who is at all susceptible to the occult influence of people, thoughts, and events, all of which leave their influences, without feeling that there is a peculiar fitness for the reception of the higher and for those strong demonstrations from the spirit world. Here Parker thundered forth his anathemas against error, narrowness of spirit, intolerance and wrong, while a spirit of bigotry railed on every side. Here it was he saw the slave fleeing from bondage, taken in the streets of Boston, and by the laws of the commonwealth permitted to be restored to the master, who, with bloodhounds and lash, had pursued him on his flight. Theodore Parker, with other earnest sympathetic souls, protested against this terrible wrong in vain, and following with the crowd to the wharf where he saw the slave dragged onto the vessel, cowed but not conquered, forced to return to servitude after having caught a glimpse of liberty, and standing in the midst of that motley throng, Parker, uncovering his head, made that memorable prayer for liberty and justice.

Then Phillips, Garrison, and all the brave emancipators left the influence of their brave struggle and earnest protest against injustice and wrong, and in favor of human rights, equality and liberty. Through such as these Boston received its baptism. "These are they who came through great tribulation." Truly did their lives and deeds say, "Prepare ye the way of truth and make her paths straight."

In the early days of Spiritualism vast congregations assembled in Music Hall, our great jubilee gathering of Spiritualists and inquirers, listening to the stirring appeals and inspiration of earnest souls then upon the spiritual platform, many of whom are now in the spirit world.

Gradually the movement has changed, and instead of one great gathering where thousands congregate there are now numerous societies, meetings, and circles, in public halls and private parlors, until looking down the columns of the Saturday dailies one sees there are about twenty. Yet there are only a few of them that are chartered societies. The oldest of this kind in Boston being the First Spiritualist Ladies' Aid Society, at 103 Washington Street, organized something more than thirty years ago. Its object has been to aid and assist the poor. Its meetings have been held one afternoon and evening of each week. Ladies' meeting in the afternoon making garments, providing a supper at six, at which time the gentlemen join them, paying a small amount for the supper, which swells the fund for the general work of aiding the poor. These suppers are Bostonian, and as such the staple article is "baked beans," as only Boston women bake them, and they are heartily enjoyed by all, even the stranger who is within their gates. Of course there will be found good bread and butter, pie, cake, and cheese, with hot coffee and tea, all served by the ladies themselves.

After the supper is cleared away, tables put out of sight, chairs arranged before the platform for conveniently seating those present, the genial president calls to order by taps of the bell, and calling to her aid such talent as may be present, furnishes an impromptu entertainment for the evening, consisting of short speeches, the recital of experiences, slugging of songs, instrumental solos, and the exercise of mediumship. These evenings are conducive to harmony and fraternal good-will, and are heartily enjoyed, many looking upon this as a spiritual home-spot, a room where they meet some of the members of the one great family of Spiritualists and where they truly find their spiritual strength renewed.

This society has been the means of doing much good in the special line they have chosen, much need of such work exists in every city, and they have extended a hand of help to many a needy one.

Not having large means at their disposal and being obliged to work in this way, for what they did dispense, their worth has been that of tiding over for a few months, weeks, or days, as the case might be, until something more permanent could be secured. And in this way they have given out thousands of dollars in money and clothing, and encouraged many a weary one to go on in the journey of life. The society controls the hall it makes use of—leasing by the years and subleasing for other purposes, helping themselves by this means financially. This shows a real business spirit. At the same time they are enabled to have around them the appearance of being "at home," on the walls are hung portraits of former officers and members who have passed to the higher life, but who are yet recognized as a living working element among them, and who are often seen and announced in their gathering by those who are gifted in that direction.

The present librarian, Mrs. Mary J. Buchanan, in a recent report shows them to be a circulating library of one hundred and forty-five books.

The very efficient president, Mr. A. Barnes, has recently been re-elected or chosen to serve in that capacity another year, and their choice is a wise one. Mrs. Barnes extends a welcome to all, and succeeds in filling her position to the entire satisfaction of everyone.

In dwelling in memories of this oldest society, a large number of names and faces present themselves with a vividness and distinctness which makes time seem as naught. No one plainer than that of Aunt Mary Stearns, as she was familiarly called, and whose presence was a benediction wherever she went, and whose departure made all members of the society feel they had sustained a loss irreparable. There are many others whose memories are held as sacred treasures who have joined the larger number.

There are still some few remaining who were with us in the past, but who have other cares and recent calls and are now, with us frequently in the present as everyone could wish. Who ever visiting the Ladies' Aid but enjoys seeing a brother Sullivan with his nose, his wonder-

personalities and almost inexhaustible fund of humor" come as often as you can, Charley and stay till after tea.

Who is there but whose face lights up with a look of expectant pleasure when Miss Lucette Webster presents herself at the door, you are certain that before the evening closes they will have the pleasure of an intellectual treat winding up with a hearty good laugh over the work of this immutable reader and portrayal of human nature in its varied phases. Long may she live. Both of these have rendered in a generous manner most valuable service to this society.

This article is not written to speak of individuals, but of the work of the society. But a sketch of the society would also be incomplete which failed to refer to some of those who appear outlined so distinctly against its background. What would a Ladies' Aid meeting be without the genial face of Mrs. Woods, Mrs. Waterhouse, and a number of others of whose white-aproned, quick-fingered helpers flying everywhere to do? What would it be without the presence of Dr. Richardson? Who wants to think of these changes which might be?

Mrs. M. V. Lincoln, once a prominent figure in these meetings, and is now seen there only occasionally, and one familiar with its pages gets a feeling as though some one had removed a unique panel from its walls, for something marked and characteristic is missing. This sketch would be very incomplete did I fail to mention the wonderful singer, Miss Amanda Bailey, who stands far into declining years, or at least when many a woman has "hung her harp upon the willow" for twice many years, and yet Mrs. Bailey's voice is as clear as a bell, its power and scope marvellous, and she strikes her notes with the certainty of result belonging to youth. She will go forth to meet the angel of life when he shall call for her. I fully believe, with a song upon her lips. With best wishes for the season of The Spiritualist Ladies' Aid Society in the efforts to help suffering humanity, I will close these notes.

OBSERVER.

Boston, Mass.

The Ladies' Industrial Society has held during the month of December, 1902, exceedingly interesting meetings. December 3d and 4th there was a sale of useful and fancy articles. In Arlington Hall Mrs. Bennett acted as pianist and furnished music for those who cared to dance, while in Irving Hall the sale was going on, while here and there was to be seen one or more mediums entranced and giving tests of spirit presence. During the evening of December 10th Mrs. Whitlock called the company together in Arlington Hall at the request of several present to hear one or more short speeches and some mediumship. After she had called for remarks from Dr. Lucy Barnicoat, the lady was interrupted by aspirant controlling Mrs. Logan, who, with a short well-chosen speech, presented to Mrs. Whitlock, president of the society, a purse containing quite a sum of money. To say she was surprised hardly expresses it. She was completely overcome, but after a time she partially recovered her composure and thanked the company for the very generous gift.

December 17th the monthly dance, in which young and old participated. December 24th the second Christmas turkey supper, although there was a severe storm, nearly one hundred partook of the supper, which was very abundant. December 31 a delegation from Lynn numbering about twenty-five, took supper with us and joined in the exercises of the evening. Mr. James, Mr. Hunt, and Mrs. Prentiss of Lynn spoke, and the latter gave tests, which were fully recognized. The society has been favored during the month by readings from Mrs. Adelaide Wilkinson, Mrs. Julia Davis, Mrs. Abby N. Burnham, Mrs. Shirley, Mrs. Forrester, and by our president, Mrs. Whitlock, Mrs. Wilkins, Mrs. Prentiss, and Mrs. Kate R. Stiles in test mediumship by trance, clairvoyance, and clairaudience.

Quite a number who were in need have been aided from the treasury of the society, and still we have been able to add to our general fund after all expenses has been paid.

January 7, 1903, the election of officers took place. Mrs. Ida P. A. Whitlock, President; Mrs. Kate R. Stiles, Vice-president; Miss Martha Moore, Treasurer; Mrs. H. W. Cushman, Secretary; and Mrs. Logan, Correspondent.

Mr. Colville entertained the company for more than an hour by answering questions. Miss Bertha Leach and Mrs. May French each sang a solo, "Home, Sweet Home" by Miss Leach as an encore drew tears from the eyes of several in the audience, and Mrs. French followed by singing in her beautiful contralto voice, "Only Tired." Miss Ida Burnham elicited much praise by her rendition of "The New Church Choir." She is a fine elocutionist. Master Carl Hadfield, who is remarkable as a child elocutionist, delighted the audience by his rendition of "The Darkey's Troubles." We feel that we have commenced the year well, and hope to continue.

January 13th there will be a leap-year party, when the ladies will have the honor of paying all bills for dancing, ice-cream, etc. A good time is expected.

MRS. H. W. CUSHMAN, Sec'y.

Brooklyn, N. Y.

A small but appreciative audience assembled at the Progressive Conference on Saturday, January 10th.

Mr. George DeLoree went under inspiration while singing the opening hymn, "Happy Greeting," and delivered an able address, full of soul-touching thoughts, repeatedly returning to the different stanzas contained in the hymn, and blending his own inspirations with those of spirits.

"Who come when we wander,
Who come when we pray,
He was listened to with marked attention by every one present.

Mr. W. C. Bowen, expressing his gratification and sympathy with the thoughts of the first speaker, spoke very intelligently on the subject of harmony, giving at the same time very interesting and amusing points on theosophy, concluding his remarks by reading a paper of Dr. Richmond on genuine phenomena.

Dr. Weeks, although somewhat indisposed, spoke in a very happy vein on theosophy and minor subjects. Turning, however, to the philosophy of life, he said he intended to get all the knowledge worth having while on this side of life, so as to be able to ripen, but if not able to do so, was perfectly willing to gain the ripened stage on the other side of life.

A gentleman in the audience, a stranger to everyone present, arose, introduced himself as a travelling man, and made some very interesting and highly intelligent remarks, and it is to be hoped he will take the platform when he comes again.

Captain Dye, as usual, was good in the few remarks he had to make, speaking this time on historical facts.

Mrs. Buglies, being the last speaker, spoke intelligently on the freedom we obtained through Spiritualism; also on the more advanced theories propounded by the former speakers. And although our meeting was not so large as we are accustomed to have then, everyone present was well paid for his coming.

E. P. K.

What's only a year? Yes, sir. THE BITTER

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Williamsport, Pa.
Six weeks ago a new spiritually minded people were called together by Mrs. F. Cutler, of Philadelphia to, if possible, band themselves together under the banner of free thought, and to organize what should prove to be a permanent association.

The way had been prepared for this by able articles in the local press by T. G. Kuffhead and J. J. King and the 'call' was promptly responded to by about seventy five earnest seekers after truth in this new field—the lumber city.

Mrs. Cutler's fine psychometric reading drew out large numbers of inquirers and when she returned to a former engagement in Paterson, N. J., Mrs. Lena Bible, of Detroit, took the place of speaker for them. Her fine presentation of the spiritual philosophy, together with the tests of continued existence, publicly given, have kept the interest alive, and the audiences are large and enthusiastic. She also gives private proof of the life and love of the dear ones gone before, and though in delicate health does an amount of work that is surprising, and exemplifies the power of spirit over all material states and conditions.

LYDIA R. CHASE,
Secretary First Spiritual Society.

TRANSITION OF LENA BIBLE.

J. J. King telegraphed to THE HETTER WAY that Mrs. Lena Bible passed over to the spiritual world on Monday afternoon last, death being produced by a relapse of La Grippe. Her remains were interred at Williamsport.

(Mrs. Bible was well known in the ranks of Spiritualism as an active worker, and had recently made Detroit her home, but was filling an engagement at Williamsport when the death angel intervened between her and her body, and severed the latter, thus giving her spirit the freedom it probably has long sought for. At least, which might be inferred from recalling the fact that she was a sufferer in a material sense, and often referred to the beautiful beyond as a place of rest and freedom from suffering.)

Spiritualists of Michigan, of which she felt proud, and who revered her in consequence, will be moved with feelings of sadness at her early departure from the earth sphere; but none should manifest this too strongly, knowing that it affects the spirit for a like depression. Let an influence of thankfulness go out to her in order to encourage her to a continuance of her good work, and she will return with proof of her appreciation.—Ed.]

Memphis, Tenn.
Moses Hull has been with us. Having two Sundays at his disposal, between his engagements at St. Louis and at Stuttgart, Ark., he came to "our haven" as our guest. He kindly gave several lectures to small audiences in a room at the "Appeal" Building. The total, he gave two lectures at Baldwin's Hall.

On the 7th inst. Mrs. Maggie Stewart, of Piqua, Ohio, came to visit me. After the lecture by "Moses" she gave some correct psychometric readings. One was acknowledged a good by a "Commercial" reporter.

Monday's issue of that paper came out with a half column of favorable remarks. The headlines read: "An Interesting Talk. Moses Hull, Lectures on Modern Spiritualism. He Captivated an Audience by His Remarks. He is an Eloquent and Pleasing Speaker. A Good-sized Crowd Heard the Famous Lecturer at Baldwin's Hall Yesterday—What he Said."

One true comment was: "It was an excellent address, and one which any man would have a hard time to refute."

Now, let me present my report. Everyone of the nine lectures was grand, logical, and eloquent. If Spiritualists listened often to such discourses they would grow in spirituality and intellect with more progress. He kindly read me the manuscript of his forthcoming book, as far as he has it written out in chapters. This book—"The Spiritual Alps, and How to Ascend Them"—will live in history side by side with Paine's "Age of Reason." It will wield a great influence over man's spiritual nature, and everyone who reads this work understandingly, whose soul can grasp its splendid truths, will lay it down to pick it up and read again and again, and each reading will leave the soul more pure, more spiritual.

Of Mrs. Stewart let me say: I have corresponded with her regularly for about three years. Our meetings have proven pleasant, as I have found her to be a sweet-souled woman and a trustworthy medium. Timidity has restrained her from coming before the public as a lecturer, but this is the wish of her guides. In the home I listened to several well-delivered and beautifully worded discourses from her spirit guide. One unique remark I quote. The old idea was stated as "a limited heaven and a limitless hell." The real heaven being "as broad as the expanse of eternity."

I hope these workers will be secured for Lookout Mountain Camp. ALICE LINDSAY LYNCH.

Butler, Pa.
Since my last writing we have been blessed with three most excellent lecturers, namely, Messrs. Howe, French, and Rhimond. Mr. Howe treated his audience to very interesting discourse upon the subject, "What must we do to be saved." It was most excellent in all its bearings and gave the people many new things to think about, which had not been heretofore dreamed of in their philosophy.

Next came Mr. A. B. French with his most excellent illustrated lecture upon "Prehistoric America." This lecture was very much appreciated by our town-people. As our town is peculiarly orthodox it was deemed best to digress somewhat from the prevailing subject of Spiritualism; hence this one was chosen. Yet many expressed a desire to hear Mr. French on a religious subject, and hope they will some time in the future.

Next came the Hon. A. B. Richmond with his "Evidences of Immortality," which brought out a goodly number of the legal fraternity to hear their brother lawyer discuss Spiritualism. This enough to say they were well entertained, and it is to be hoped many of them got a few eye-openers that may do them good in the future. Our Lord's Day Union seems to be resting on their laurels just now, hence all seems to be quiet at the front. Wishing you success in your efforts to enlighten humanity, I am yours for the truth.

MRS. J. W. WEEKS.

Grand Rapids, Mich.
Lyman C. Howe writes among other things which we will bring in a separate article under "Value of materialization" in next issue, that Mrs. F. V. Jackson is a useful worker in the sphere, as seer and psychometrist, and gives many good tests in public and private. Mrs. Paine, too, is doing a good work giving sittings and healing the sick. Mrs. Dr. Martin is in demand, and her spiritual gifts are used to bless. These are members of the Progressive Society, which is the only society in the city that employs regular lecturers and sustains public educational efforts to place Spiritualism before the public in its higher aspects and philosophical hearings. Mrs. Winch is an old medium of good repute, but she takes no interest or part in the high work so successfully carried on at 114 1/2 High. Hon. L. V. Moulton is La Grippe. He is a speaker of high ability and a popularity.

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SCIENCE THE TRUE FRIEND OF SPIRITUALISM.

Written for The Better Way.

SCIENCE THE TRUE FRIEND OF SPIRITUALISM.

I. CLARA WRIGHT.

The word Spiritualism stands for a system of speculative thought, that assumes to explain the phenomena of life and mind. It covers the province of existence known or denominated as cause. The constitutional limits of reason prevent man from ever penetrating the vale beyond phenomena. Spirit as substance is beyond the investigation of science but phenomena produced by spirit are within the reach of science. I notice with regret that some Spiritualists are averse to science and its methods. I see some well-known writers in our own ranks avail themselves of every opportunity to disparage material science as if it were beneath the study and esteem of Spiritualists. Let me remind such students and writers on spiritual subjects that natural science is the real power of our age. The beginning of scientific investigation closed the triumphant age of darkness and superstition. Science changed the conditions of life. It revolutionized the home. It established the principles of liberty without a fatality. It unbarred the gates of knowledge. Since Bacon's time invention has changed the industrial power of the world. The artisan has grown from a state of degradation to one of dignity. The value of life has been enhanced. The poorest amongst us to-day enjoy the elegance and comforts which were beyond the reach of the kings of the middle ages. Once learning could only be enjoyed by a wealthy aristocracy, but now the charming paths of learning can be pursued by all.

Science is the mother of democracy. It gave its hand to the slave and he became a master. It turned its light into the pulpit and false ideals of belief began to melt away. The claims made by arrogant and despotic priests in the dark ages, dominating the life and the liberty of man, have been denied by science, and their supernatural authority almost abandoned.

Science has blessed the home from the cellar to the garret; from the kitchen to the drawing-room; from the boots on a man's feet to the hat on his head. Science has copiously given her aid. When spiritual superstition sat on the world's throne want and misery reigned everywhere; labor and scarcity, ignorance and depravity, hopelessness and misery held with a grip of steel the minds of the people. Science opened the door to the blessings of life. Science has done more in 100 years for man than all the systems of religion have done that the world has ever known.

Faith is always conservative. A Spiritualism founded on ignorance is always in dread of the bullseye lantern of the man of science. All forms of Spiritualism that are purely assumptive and which are incapable of being confirmed by science must ultimately perish. Already it has made awful inroads upon faith. Learned criticism has almost destroyed the foundation of the Church. The Church never loved science. Priests hated it and the Church has been a sleepless enemy of science and scientific work. It has made an unsightly chapter in the history of the human race, which must call a tear to every eye and send a pang through every heart. It is strange that those agencies said to have their origin in heaven for the guidance and improvement of the race should have been superseded in beneficence by material studies. Science is man's best friend.

Any spiritual teacher of to-day who can not see the value of science, with her achievements and possibilities, can have no proper conception of the exalted intellectual destiny of the human race. Nothing can be gained by assuming that because Spiritualism has brought to rational realization continued existence, every other study becomes irrelevant and unnecessary. Spiritualism, though it solves one problem, starts a hundred new ones. Some of these writers blame science for not being able to tell what life is; for not being able to reveal what produces all phenomena—organic or inorganic—and then proceed to their own glorification of informing the world of their superior ability and knowledge by asserting that spirit is life; that spirit is cause; that spirit is one essential absolute existence, and that matter as a subject of study is beneath their notice. Such writers and thinkers are inheritances from theological assumption. Spirit explains nothing. It is the word we apply to cover the sum of our ignorance of causation.

We are told that life is spirit. Well, what is spirit? Did you ever see it? Did you ever see life itself? No! We only know what spirit or life does. We know of their existence through matter. To explain the co-ordinating phenomena of matter we call into existence spirit and life. Our study of life's phenomena by a process of induction enables us to affirm that there is a vital thinking co-ordinating power. The word spirit is of theological origin and its hereditary conditions and connections are far from pleasant. Science will have to submit a new definition and eliminate from spirit much that is venerated and esteemed. The best friends of Spiritualism are scientists—men who have made their mark on the thought of the world. We have, for example,

Crookes, Wallace, and Flammarion; and we have Hare and Edmunds, Denton and Sargent. These men, stalwart and great in their separate walks of life, present a scientific testimony that calls for the respect and attention of the opponents of Spiritualism. In the end it will prove that Spiritualism's best legacy to the world are its authenticated, well-observed, and accurately described facts that make the knowledge of the reality of a future existence safe and unchangeable.

Honor is due from all Spiritualists to such men who, in the face of derision and calumny, stood firm and were bold enough to declare the reality of spiritual phenomena, and in the face of narrow minds steadfastly continued their investigations. With the fact of a continued existence secured, the human mind can proceed to the improvement of life and character in a manner that will turn this world from a funeral march to the tomb, to a paradise of joy and plenty.

Napa City, Cal.

I have been intending for some time to give you a few items of interest concerning common cause in this border land of science and dominions, but ill health, succeeded by mental confusion, has prevented. By that latest "device of Satan"—La Grippe, has prevented. But having convalesced sufficiently to think a few minutes, consecutively I will say that my field of observation has been somewhat limited for nearly two years past, but I have spent a few weeks at San Francisco, the head center of this coast, spiritually as well as commercially, and found that there is a quiet but general interest sufficient to keep a score or thereabouts of mediums busy, mainly in satisfying the demands of investigators, and of those who seek communion with "loved ones within the veil."

The Progressive Society is the only organized one in active service that has maintained its own under difficulties, misinterpreted very truly for many months by Rev. N. S. Ravlin, a brave and clear-headed champion who does honor to our cause. Several other meetings are held under the auspices of prominent workers and test mediums, during week-day evenings, and two, at least, also on Sunday evenings, so that altogether the local citizens and visitors of the metropolis are well supplied with spiritual food, yet never seem to be satisfied.

Spiritualism is "to the man born" indigenous to "the land of liberty," and in due time will dispel all forms of superstition and all the facts that have since arisen, and in triumph will expel every foreign intruder and make this new world her own.

For about two months I have been sowing the seed of progress in the conservative little city of Napa on Sunday evenings, and though the Liberal Progressive Society, to which I minister as the spirit given utterance, is small, yet the prospects are brightening, and some of the clouds of ignorance and superstition are getting thinner, and many see the light which they have not yet courage to face. As I have two months more engaged to serve the spirits and their co-working mortal friends here abiding, I hope to achieve some substantial results, which are the possibilities of the future.

I shall endeavor to secure as many subscribers to THE BETTER WAY as possible, believing that all who will read its clean, wisdom-laden columns, will have a constant "feast of reason and flow of soul," baptisms of which will purify and uplift their thoughts, and make the "Way" of their lives "Better," and more direct to the "kingdom of heaven" than the old "beaten path," which angels fear to tread.

Yours, DEAN CLARKE.

Lily Dale, N. Y.

The attractions for the coming season promise to surpass all previous efforts. The annual picnic is booked for June 12th. Mrs. R. S. Lillie will speak on that occasion, and also on the first three Sundays in July. The regular summer assembly will open July 22d, with W. J. Colville on the platform, followed on the 23d by Mrs. Lake and Lyman C. Howe. Mrs. P. O. Hoyer will be at the camp from July 27th to August 4th, giving three lectures during that time. Willard J. Hull will appear on Sunday, July 31st, closing his engagement on August 3d. Mrs. Cora L. V. Richmond will give four lectures, the first on August 6th, and the last on August 16th. Hon. Sidney Dean will be with us from August 9th to 14th inclusive. Mrs. R. S. Lillie will speak on August 11th, 13th, 15th and 21st. A. B. French will appear on August 15th, 21st, and 23d. Mrs. Jennie B. Hagan-Jackson will be at the camp during the latter part of the meeting, giving her lectures and impersonations as usual. Hon. A. B. Richmond gives two lectures, as last season, the second one on Sunday afternoon, August 28th, the closing day. Miss Maggie Gaul, the platform test medium, is expected to be present for the greater part of the season, and perhaps for the entire time of holding camp.

Des Moines, Ia.

I lectured at this place on January 9th, 10th, and 17th, after which I went to Cedar Falls, Ia., to give a course of lectures, etc. Had good audiences at Des Moines. The platform tests were given in the following manner: I requested those in the audience who wished a test-reading, and who were willing to state to the audience the facts in regard to the reading to place some articles suitable for a psychometric reading upon the rostrum. While these articles were being placed there, I retired from the hall, so that I could not know through my physical senses who placed them there. After the audience was seated again, the chairman informed me that all was ready, and I returned to the rostrum and began reading the different articles. I can not say that all I said was recognized, but the majority of the readings were pronounced correct.

The Spiritualists here are very desirous to form an organization and keep up the spiritual meetings regularly, and consequently I trust this may be accomplished in the near future, for without organization we can not expect to conduct the work systematically and successfully.

With many kind wishes for the success and prosperity of THE BETTER WAY, I remain fraternally,

MRS. M. T. ALLEN.

Dayton, O.

The Spiritual society of this city is enjoying a series of unusually fine lectures by Dr. Uriah D. Thomas during the present month. The subject matter of his lectures is instructive, profound, and universal, and especially respected for the highest unfoldment of spiritual truths. The lectures are usually followed by poetic improvisations and tests. The doctor's delivery, thought, and fine selection of words have placed him as one of the finest lecturers in the field. He is also of a highly poetic nature, and has a fine collection of his poems about ready for publication. We feel that the society is most highly favored in having secured the services of so eloquent a speaker.

Yours, REPORTER.

PUNGENT PARAGRAPHS.

The leap that the temperature made from a summer's December to a winter's January has been accredited to its sudden entrance into a leap-year.

Dr. Keeley of bi-chloride of gold cure for drunkenness fame declares that aæsthetic in doses of sixteen grains four times a day is a sure cure for any case of grip, however bad. The remedy is about as bad as the disease.—N. Y. Press.

Judge says, send the salvation Army to Chili.

Ernest—Dearest, do you think I could succeed in becoming a minister?
Clara—I feel doubtful.
"I don't require much ability."
"No; no, but it requires some, you know."—N. Y. Herald.

MIX PICTURE.

Willie while Mr. Hankinson is waiting for Miss Irene to come down,—his has got your picture.
Mr. Hankinson his heart beating wildly.—Where did she get it, Willie?
"Found it in a newspaper. I heard her tell me it just looked like you. But it didn't have your name under it."
"What was the name under it, Willie?"
"I think the name was 'Before Taking,' or something of that kind. Got any caramels, Mr. Hankinson?"—Chicago Tribune.

Spirit—Please, Mr. Peter, can I come in?
Peter—Who are you?
Spirit—A trustee of the Metropolitan Museum of Art.
Peter—Are you aware what day this is?
Spirit—Sunday.
Peter—We are not open on Sundays. Good day, sir.—Judge.

An Irishman, who was engaged to cut ice from a pond, when handed a cross-cut saw to commence operations with, pulled out a cent, and turning to his comrade, exclaimed: Now, Pat, fair play; head or tail to see who goes below.—Ex.

DISAPPOINTMENT.

Roscius P. L. Footliffe to associate actor at Christmas matinee.—Don't say a word, pard, but see me get my work in when the banquet comes on. I ain't eaten since Tuesday. The banquet is brought on.
Roscius P. L. Footliffe "In an aside, half-heard way through the house,—O, Gawd! Wooden turkey and property pie! Goes down front and dies."—Brooklyn Eagle.

NO BACKSLIDERS.

Eastern Clergyman—I am told that you have never had a backslider in your church. How do you manage it?
Parson Fewclothes of Arizona, toying with his gun.—Backsliders? Not any. They know better.—N. Y. Herald.

What mortals need is light, more light
To lead them in the path of right.
None 'neath its rays celestial, strong.
Can wander in the path of wrong.
—W. F. Heath.

Mud, writes Grant Allen in a paper on natural history in "Cornhill" for December, is the most valuable material in the world. It is by mud we live; without it we would die. Mud is filling up the lakes, mud created Egypt, and mud created Lombardy.

Visitor (at the jail)—Poor, poor man! May I offer you this bunch of flowers?
Man Behind the Bars—You've made a mistake, miss. The feller that killed his wife and children is in the next cell. I'm yere fur stealin' a cow.—Chicago Tribune.

THE MAN WHO PICKS LOCKS.

In the lowest spheres of life the force of inventive faculty may be detected. The burglar himself as a mechanical genius may be a rival of nature. An honest genius of an inventive kind invents a lock; straightway another inventive genius of a dishonest kind picks that lock. A man, not a burglar, but a professed lock-picker, picked a subtle lock of a bureau for me because I had lost the key. The science the man showed, the resources, the ingenuity, formed a study, and his efforts were soon crowned with success. I was struck by the skill the man displayed, but still more by the philosophy. "They call the man who invented that lock, sir, a gentleman, and they say he's made a tremendous fortune by it; but they give no credit to them as has learned to pick it; not a bit of it! And some of them as can pick it they call burglars, and gives them years of hard labor, though they was just as clever as the lucky un, who set the thing a-going."—Longman's Magazine.

THE BRIGHT SIDE OF IT.

Col. Bingley—Look here, uncle, you told me the other day they were a single man.
Deacon Ebony—Ya-as, sah; but I done gone and done it.
Col. Bingley—I thought you said you didn't believe in married life.
Deacon Ebony—No, sah; but it's a heap better 'n wurkin' fur a livin'.—Puck.

Since the bi-chloride of gold has been instituted many surprises have been occasioned by people taking the cure who were never before suspected of putting anything behind their neckties.

The modern American novel, says the "London Speaker," is built up on principles all its own, which entirely precludes the possibility of introducing those abrupt changes, sensational episodes, improbable coincidences, which to our contemporary English romance are indispensable ingredients; it is the real realism, the natural naturalism; it depends for its effect upon the faithful, almost photographic delineation of actual life.

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SEVENTH PAGE—Timely Topics, Charles Cromwell; The Sun and stars; Advs.
EIGHTH PAGE—Science, The True Friend of Spiritualism, J. Clegg Wright; Pungent Paragraphs; Movements of Mediums; Advs.

An Ohio lady was so frightened by a snake that her glossy black hair turned as white as snow. It was soon returned to its original color by Hall's Hair Renewer.

MOVEMENTS OF MEDIUMS.

Miss Nellie Brigham lectures in Washington, D. C., during January.

Dr. George A. Fuller may be addressed at 55 Houghston Street, Worcester, Mass.

Mrs. Helen Stuart Richings speaks at Elks Hall, Grand Rapids, during February.

Mrs. E. C. Fuller may be addressed at 55 Houghston Street, Worcester, Mass.

Mrs. Maggie Stewart is filling another engagement for the society at Stuttgart, Ark.

Geo. H. Brooks may be addressed for lecture engagements at Lawrence Street, Elgin, Ill.

Bishop A. Beals speaks at Kansas City, Mo., during January. May be addressed at 313 McGee Street.

Hugh K. Moore, trumpet and plate-writing medium, is at present located at 101 East Main Street, Columbus, O.

Dr. W. S. Eldridge may be addressed Box 100, Prescott, Me. May be engaged for fast three Sundays in February.

Mrs. E. E. Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 544 Scoville Avenue.

Mrs. A. M. Glading is lecturing in Baltimore, Md., during January. May be addressed Box 60, Doylestown, Pa.

P. Lashbrook may be addressed for engagements for the month of February at 221 East Main Street, Columbus, O.

E. J. Bowtell is speaking on Sundays at Springfield, Mass., where he may be addressed concerning future engagements.

The address of Mrs. Anna M. Ivey, independent plate-writer, will be at Williamsburg, Calhoun Co., Ga., until further notice.

Dr. F. O. Hebert is prepared to answer calls to lecture anywhere on the Pacific Slope at reasonable terms. Address 213 W. Battery Street, Seattle, Wash.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Pine Street, Muskegon, Mich.

Mrs. Nellie S. Baude can be addressed for winter engagements at 56 Fifteenth Street, Detroit, Mich., and an inspirational speaker. Terms reasonable.

Miss A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box 833, by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Myra F. Paine, of Painesville, O., the well-known lecturer and author, is open for engagements to serve spiritual societies. Address as above.

Elsie Reynolds, of California, is located at the S. P. A. Home, 30 Sinclair Street, Grand Rapids, Mich., and will hold materializing sances every evening, Sunday excepted.

Frank T. Kipley, lecturer and platform test-medium, will start for Boston, Mass., April 2d next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

Marguerita St. Omer was compelled to cancel her engagement with the Spiritualist Society of Indianapolis on account of sickness. May be addressed at box 165, Fitchburg, Mass., for future engagements.

Geo. W. Walrod, of Fort Erie, Canada, trance lecturer, clairvoyant, and magnetic healer, who came to this country about three years ago, is about to re-enter the spiritual ranks as a trance lecturer and will be open to engagements after February 1st.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburg, Pa. They desire correspondence for spring and summer months. Address 2234 Franklin Avenue, Philadelphia, Pa.

Mrs. Ida P. A. Whitlock speaks February 7th at Newburyport, Mass. February 14th at Providence, R. I., February 21st at Lowell, Mass. February 28th at Malden, Mass. She has April 3d and May 1st disengaged and would like to fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Mr. and Mrs. Lillie are located for the months of January and February at 468 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses, or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincinnati.

Willard J. Hull speaks for the First Association of Spiritualists in Philadelphia during the Sundays of January. February in Norwich, Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campaigning work during the forth coming summer. Address during January, 936 Franklin Street, Philadelphia, Pa.

Oscar A. Edgerly's engagements for the near future are as follows: February with the Spiritual Society of Buffalo, N. Y.; March and April with the Independent Spiritual and Psychical Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campaigning engagements. Home address, 52 Washington St., Newburyport, Mass.

Lyman C. Howe speaks in Grand Rapids, Mich., the five Sundays of January, 1892. He will answer calls for week-evenings at accessible points. Address 190 North Division Street. He speaks in Indianapolis the Sundays of March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 23d to August 5th at Cassadaga, and from July 30th to August 5th at Haslett Park, Mich.; August 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Breedsville, Mich.

The Spiritualists of Van Duren and adjoining counties will hold their next quarterly meeting at Gray's Hall, Breedsville, Saturday, February 6, 1892, commencing at 2 p. m., continuing over Sunday, February 7th. Lyman C. Howe, of Fredonia, N. Y., who was so highly appreciated at our last meeting, will be the speaker of the occasion.

Mrs. Woodruff, of South Haven, and Mrs. Weisner, of Benton Harbor, are expected to be present. Good music will be furnished by the Breedsville choir. W. R. SIKKINE, Pres't.

H. BALFOUR, Sec'y.

Testimonial.

B. F. Poole, Clinton, Iowa.

Please send me another package of your spirit remedies for Catarrh. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

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V. Pres't, Spiritualist Society, 1117 Trout Ave., Kansas City, Mo.

See ad. in another column.

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For any one seeking pleasant Summer weather, with an opportunity to visit the great Orange Groves of Florida, or to enjoy the finest fishing or hunting in the world, can be had by purchasing a ticket via the Savannah, Florida & Western R.R., popularly known as the Wagon Road Short Line, to Jacksonville, St. Augustine, or any of the other FLORIDA points, and by extending this still further and going to Havana, over the magnificent PLANT STEAMSHIP LINE. For full advice or a pocket map of Florida, send to W. M. DAVIDSON, JACKSONVILLE, FLA., General Passenger and Ticket Agent, S.F. & W. R.R.

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World's Best Remedy for Hernia, Strain, and all other ailments of the Throat, Neck, and Lungs. It is a most valuable remedy, and is used by the "The Throat and All Affections."

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WHO WILL SEND A CENT'S STAMP, THEIR DISEASE OR SYMPTOMS, WILL RECEIVE FREE, BY MAIL, ADVISE FREE TO CURE THEMSELVES WITHOUT CONSULTING A DOCTOR.

THE THOMAS BATTERY CO., CARDINGTON, OHIO.

Mrs. R. S. LILLIE

Trance Speaker and Improvisatrice.

Will lecture for

The Society of Union Spiritualists

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Grand Army Hall

115 W. SIXTH ST.

EVERY SUNDAY

MORNING AND EVENING

DURING THE MONTH

OF JANUARY, 1892.

Good Music

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Baritone and Soloist.

Will entertain with vocal music selections from the best authors as well as those from his own composition.

Morning Service - - - 10.30.

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SCIENCE THE TRUE FRIEND OF SPIRITUALISM.

By C. L. BROWN, M.D.

The word Spiritualism stands for a system of speculative thought, that assumes to explain the phenomena of life and mind. It covers the province of existence known or denominated as cause. The constitutional limits of reason prevent man from ever penetrating the vale beyond phenomena. Spirit as substance is beyond the investigation of science but phenomena produced by spirit are within the reach of science. I notice with regret that some Spiritualists are averse to science and its methods. I see some well-known writers in our own ranks avail themselves of every opportunity to disparage material science as if it were beneath the study and esteem of Spiritualists. Let me remind such students and writers on spiritual subjects that natural science is the real power of our age. The beginning of scientific investigation closed the triumphant age of darkness and superstition. Science changed the conditions of life. It revolutionized the home. It established the principles of liberty without a battle. It unbarred the gates of knowledge. Since Bacon's time invention has changed the industrial power of the world. The artisan has grown from a state of degradation to one of dignity. The value of life has been enhanced. The poorest amongst us to-day enjoy the elegance and comforts which were beyond the reach of the kings of the middle ages. Once learning could only be enjoyed by a wealthy aristocracy, but now the charming paths of learning can be pursued by all.

Science is the mother of democracy. It gave its hand to the slave and he became a master. It turned its light into the pulpit and false ideals of belief began to melt away. The claims made by arrogant and despotic priests in the dark ages, dominating the life and the liberty of man, have been denied by science, and their supernatural authority almost abandoned.

Science has blessed the home from the cellar to the garret; from the kitchen to the drawing-room; from the boots on a man's feet to the hat on his head. Science has copiously given her aid. When spiritual superstition sat on the world's throne and misery reigned everywhere; where labor and scarcity, ignorance and depravity, hopelessness and misery held with a grip of steel the minds of the people. Science opened the door to the blessings of life. Science has done more in 100 years for man than all the systems of religion have done that the world has ever known.

Faith is always conservative. A Spiritualism founded on ignorance is always in dread of the bullseye lantern of the man of science. All forms of Spiritualism that are purely assumptive and which are incapable of being confirmed by science must ultimately perish. Already it has made awful inroads upon faith. Learned criticism has almost destroyed the foundation of the Church. The Church never loved science. Priests hated it and the Church has been a sleepless enemy of science and scientific work. It has made an unsightly chapter in the history of the human race, which must call a tear to every eye and send a pang through every heart. It is strange that those agencies said to have their origin in heaven for the guidance and improvement of the race should have been superseded in beneficence by material studies. Science is man's best friend.

Any spiritual teacher of to-day who can not see the value of science, with her achievements and possibilities, can have no proper conception of the exalted intellectual destiny of the human race. Nothing can be gained by assuming that because Spiritualism has brought to rational realization continued existence, every other study becomes irrelevant and unnecessary. Spiritualism, though it solves one problem, starts a hundred new ones. Some of these writers blame science for not being able to tell what life is; for not being able to reveal what produces all phenomena—organic or inorganic—and then proceed to their own glorification of informing the world of their superior ability and knowledge by asserting that spirit is life; that spirit is cause; that spirit is one essential absolute existence, and that matter as a subject of study is beneath their notice. Such writers and thinkers are inheritances from theological assumption. Spirit explains nothing. It is the word we apply to cover the sum of our ignorance of causation.

We are told that life is spirit. Well, what is spirit? Did you ever see it? Did you ever see life itself? No! We only know what spirit or life does. We know of their existence through matter. To explain the co-ordinating phenomena of matter we call into existence spirit and life. Our study of life's phenomena by a process of induction enables us to affirm that there is a vital thinking co-ordinating power. The word spirit is of theological origin and its hereditary conditions and connections are far from pleasant. Science will have to submit a new definition and eliminate from spirit much that is venerated. The best friends of Spiritualism are scientists—men who have made their mark on the thought of the world. We have, for example,

Crookes, Wallace, and Flammarion, and we have Hare and Edmunds, Denton and Sargent. These men, stalwart and great in their separate walks of life, present a scientific testimony that calls for the respect and attention of the opponents of Spiritualism. In the end it will prove that Spiritualism's best legacy to the world are its authenticated, well-observed, and accurately described facts that make the knowledge of the reality of a future existence safe and unchangeable.

Honor is due from all Spiritualists to such men who, in the face of derision and calumny, stood firm and were bold enough to declare the reality of spiritual phenomena, and in the face of narrow minds steadfastly continued their investigations. With the fact of a continued existence secured, the human mind can proceed to the improvement of life and character in a manner that will turn this world from a funeral march to the tomb, to a paradise of joy and plenty.

Napa City, Cal.

I have been intending for some time to give you a few items of interest concerning our common cause in this border land of Uncle Sam's dominions, but ill health, succeeded by mental "confusion worse confounded" by that latest "device of Satan"—La Grippe, has prevented. But having convalesced sufficiently to think a few minutes consecutively I will say that my field of observation has been somewhat limited for nearly two years past, but I have spent a few weeks at San Francisco, the head center of this coast, spiritually as well as commercially, and found that there is a quiet but general interest sufficient to keep a score or thereabouts of mediums busy, mainly in satisfying the demands of investigators, and of those who seek communion with "loved ones within the veil."

The Progressive Society is the only organized one in active service that has maintained its own under difficulties, ministered unto very ably for many months by Rev. N. S. Ravlin, a brave and clear-headed champion who does honor to our cause. Several other meetings are held under the auspices of prominent workers and test mediums, during week-day evenings, and two, at least, also on Sunday evenings, so that altogether the local citizens and visitors of the metropolis are well supplied with spiritual food, yet never seem to be satisfied.

Spiritualism is "to the man born" indigenous to "the land of liberty," and in due time will dispel all forms of superstition and all the fads that have since arisen, and in triumph will expel every foreign intruder and make this new world her own.

For about two months I have been sowing the seed of progress in the conservative little city of Napa on Sunday evenings, and though the Liberal Progressive Society, to which I minister as the spirit given utterance, is small, yet the prospects are brightening, and some of the clouds of ignorance and superstition are getting thinner, and many see the light which they have not yet courage to face. As I have two months more engaged to serve the spirits and their co-working mortal friends here abiding, I hope to achieve some substantial results, which are the possibilities of the future.

I shall endeavor to secure as many subscribers to THE BETTER WAY as possible, believing that all who will read its clean, wisdom-laden columns, will have a constant "feast of reason and flow of soul," baptisms of which will purify and uplift their thoughts, and make the "Way" of their lives "Better," and more direct to the "kingdom of heaven" than the old "beaten path," which angels fear to tread.

Yours, DEAN CLARKE.

Lily Dale, N. Y.

The attractions for the coming season promise to surpass all previous efforts. The annual picnic is booked for June 12th. Mrs. K. S. Lillie will speak on that occasion, and also on the first three Sundays in July. The regular summer assembly will open July 2nd, with W. J. Colville on the platform, followed on the 2nd by Mrs. Lake and Lyman C. Howe. Mrs. F. O. Hyzer will be at the camp from July 17th to August 4th, giving three lectures during that time. Willard J. Hull will appear on Sunday, July 25th, closing his engagement on August 5th. Mrs. Cora L. V. Richmond will give four lectures, the first on August 6th, and the last on August 16th. Hon. Sidney Dean will be with us from August 9th to 14th inclusive. Mrs. R. S. Lillie will speak on August 11th, 13th, 15th and 21st. A. B. French will appear on August 15th, 21st, and 23rd. Mrs. Jennie B. Hagan-Jackson will be at the camp during the latter part of the meeting, giving her lectures and impersonations as usual. Hon. A. B. Richmond gives two lectures, as last season, the second one on Sunday afternoon, August 28th, the closing day. Miss Maggie Gaul, the platform test medium, is expected to be present for the greater part of the season, and perhaps for the entire time of holding camp.

Des Moines, Ia.

I lectured at this place on January 9th, 10th, and 17th, after which I went to Cedar Falls, Ia., to give a course of lectures, etc. Had good audiences at Des Moines. The platform tests were given in the following manner: I requested those in the audience who wished a test-reading, and who were willing to state to the audience the facts in regard to the reading to place some articles suitable for a psychometric reading upon the rostrum. While these articles were being placed there, I retired from the hall, so that I could not know through my physical senses who placed them there. After the audience was seated again, the chairman informed me that all was ready, and I returned to the rostrum and began reading the different articles. I can not say that all I read was recognized, but the majority of the readings were pronounced correct.

The Spiritualists here are very desirous to form an organization and keep up the spiritual meetings regularly, and consequently I trust this may be accomplished in the near future, for without organization we can not expect to conduct the work systematically and successfully.

With many kind wishes for the success and prosperity of THE BETTER WAY, I remain fraternally,

MRS. M. T. ALLEN.

Dayton, O.

The Spiritual Society of this city is enjoying a series of unusually fine lectures by Dr. Uriah D. Thomas during the present month. The subject matter of his lectures is instructive, profound, and universal, and especially selected for the highest unfoldment of spiritual truths. The lectures are usually followed by poetic improvisations and tests. The doctor's delivery, thought, and fine selection of words have placed him as one of the finest lecturers in the field. He is also of a highly poetic nature, and has a fine collection of his poems about ready for publication. We feel that the society is most highly favored in having secured the services of so eloquent a speaker.

Yours, RICHARD T.

PUNGENT PARAGRAPHS.

The leap that the temperature made from a summery December to a wintry January has been accredited to its sudden entrance into a leap-year.

Dr. Keeley of bi-chloride of gold cure for drunkenness fame declares that a single drop of sixteen grains four times a day is a sure cure for any case of grip, however bad. The remedy is about as bad as the disease.—N. Y. Press.

Judge says, send the salvation Army to Chili.

Ernest—Dearest, do you think I could succeed in becoming a minister?
Clara—I feel doubtful.
"It doesn't require much ability."
"No—no, but it requires some, you know."—N. Y. Herald.

HIS PICTURE.

Willie while Mr. Hankinson is waiting for Miss Irene to come down, his has got your picture.
Mr. Hankinson his heart beating wildly—Where did she get it, Willie?
"Found it in a newspaper. I heard her tell me it just looked like you. But it didn't have your name under it."
"What was the name under it, Willie?"
"I think the name was 'Before Taking,' or something of that kind. Got any caramels, Mr. Hankinson?"—Chicago Tribune.

Spirit—Please, Mr. Peter, can I come in?
Peter—Who are you?
Spirit—A trustee of the Metropolitan Museum of Art.
Peter—Are you aware what day this is?
Spirit—Sunday.
Peter—We are not open on Sundays, Good day, sir.—Judge.

An Irishman, who was engaged to cut ice from a pond, when handed a cross-cut saw to commence operations with, pulled out a cent, and turning to his comrade, exclaimed: Now, Pat, fair play; head or tail to see who goes below.—Ex.

DISAPPOINTMENT.

Roscius P. I. Footlite to associate actor at Christmas matinee—Don't say a word, pard, but see me get my work when the banquet comes on. I ain't eaten since Tuesday.
The banquet is brought on.
Roscius P. I. Footlite (in an aside, half-heard way through the house)—O, Gawd! Wooden turkey and property pie! Goes down front and dies.—Brooklyn Eagle.

NO BACKSLIDERS.

Eastern Clergyman—I am told that you have never had a backslider in your church. How do you manage it?
Parson Fewclothes of Arizona toying with his gun—Backsliders? Not any. They know better.—N. Y. Herald.

What mortals need is light, more light
To lead them in the path of right.
None 'neath its rays celestial, strong.
Can wander in the path of wrong.
—W. F. Heath.

Mud, writes Grant Allen in a paper on natural history in "Cornhill" for December, is the most valuable material in the world. It is by mud we live; without it we would die. Mud is filling up the lakes, mud created Egypt, and mud created Lombardy.

Visitor (at the jail)—Poor, poor man! May I offer you this bunch of flowers?
Man Behind the Bars—You've made a mistake, miss. The feller that killed his wife and children is in the next cell. I'm yere fur stealin' a cow.—Chicago Tribune.

THE MAN WHO PICKS LOCKS.

In the lowest spheres of life the force of inventive faculty may be detected. The burglar himself as a mechanical genius may be a rival of nature. An honest genius of an inventive kind invents a lock; a dishonest kind picks that lock. A man, not a burglar, but a professed lock-picker, picked a subtle lock of a bureau for me because I had lost the key. The science the man showed, the resources, the ingenuity. Armed a study, and his efforts were soon crowned with success. I was struck by the skill the man displayed, but still more by the philosophy. "They call the man who invented that lock, sir, a gentleman, and they say he's made a tremendous fortune by it; but they gives us credit to them as has learned to pick it; not a bit of it! And some of them as can pick it they call burglars, and gives them years of hard labor, though they was just as clever as the lucky one, who set the thing a-going."—Longman's Magazine.

THE BRIGHT SIDE OF IT.

Col. Bingley—Look here, uncle, you told me the other day you were a single man.
Deacon Ebony—Ya-as, sah; but I done gone and done it.
Col. Bingley—I thought you said you didn't believe in married life.
Deacon Ebony—No, sah; but it's a heap better 'n wurkin' fur a livin'.—Puck.

Since the bi-chloride of gold has been instituted many surprises have been occasioned by people taking the cure who were never before suspected of putting anything behind their neckties.

The modern American novel, says the "London Spenser," is built up on principles all its own, which entirely precludes the possibility of introducing those abrupt changes, sensational episodes, improbable coincidences, which to our contemporary English romance are indispensable ingredients; it is the real realism, the natural naturalism; it depends for its effect upon the faithful, almost photographic delineation of actual life.

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EIGHTH PAGE—Science the True Friend of Spiritualism, J. Clegg Wright; Pungent Paragraphs; Movements of Mediums; Adva.

An Ohio lady was so frightened by a snake that her glossy black hair turned as white as snow. It was soon returned to its original color by Hall's Hair Renewer.

MOVEMENTS OF MEDIUMS.

Miss Nellie Brigham lectures in Washington, D. C. during January.

Dr. George A. Fuller may be addressed at 48 Houghton Street, Worcester, Mass.

Mrs. Helen Stuart Richings speaks at Elk's Hall, Grand Rapids, during February.

Mrs. E. Cutler may be addressed at 33 Kyle Avenue, Paterson N. J., during January.

Mrs. Maggie Stewart is filling a month's engagement for the society at Stuttgart, Ark.

Geo. H. Brooks may be addressed for lecture engagements at 14 Lawrence Street, Elgin, Ill.

Bishop A. Beals speaks at Kansas City, Mo., during January. May be addressed at 113 McGee Street.

Hugh K. Moore, trumpet and state-writing medium, is at present located at 111 East Main Street, Columbus, O.

Dr. W. S. Kidbridge may be addressed Box 170, Freeport, Me. May be engaged for four three Sundays in February.

Mrs. E. E. Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 545 Scoville Avenue.

Mrs. A. M. Glading is lecturing in Baltimore, Md., during January. May be addressed Box 64, Dylestown, Pa.

P. Lashbrook may be addressed for engagements for the month of February at 2215 East Main Street, Columbus, O.

E. J. Bowtell is speaking on Sundays at Springfield, Mass., where he may be addressed concerning future engagements.

The address of Mrs. Anna M. Ivey, independent state-writer, will be at Williamsburg, Calhoun Co., Ga., until further notice.

Dr. F. O. Hebert is prepared to answer calls to lecture anywhere on the Pacific Slope at reasonable terms. Address 213 W. Battery Street, Seattle, Wash.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Pine Street, Muskegon, Mich.

Mrs. Nellie S. Baude can be addressed for winter engagements at 575 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Miss A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box, 833 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Myra F. Paine, of Painesville, O., the well-known lecturer and author, is open for engagements to serve spiritual societies. Address as above.

Elsie Reynolds, of California, is located at the S. P. A. Home, 30 Sinclair Street, Grand Rapids, Mich., and will hold materializing seances every evening, Sunday excepted.

Frank T. Ripley, lecturer and platform test-medium, will start for Boston, Mass., April 2d next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

Marguerite St. Omer was compelled to cancel her engagement with the Spiritualist Society of Indianapolis on account of sickness. May be addressed at box 1655, Fitchburg, Mass., for future engagements.

Geo. W. Walrond, of Fort Erie, Canada, trance lecturer, clairvoyant, and magnetic healer, who came to this country about three years ago, is about to re-enter the spiritual ranks as a trance lecturer and will be open to engagements after February 1st.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburgh, Pa. They desire correspondence for spring and summer months. Address 2734 Franklin Avenue, Philadelphia, Pa.

Mrs. Ida P. A. Whitlock speaks February 7th at Newburyport, Mass., February 14th at Provincetown, R. I., February 21st at Lowell, Mass., February 28th at Malden, Mass. She has April 3d and May 1st disengaged and would like to fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Mr. and Mrs. Lillie are located for the months of January and February at 408 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses, or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincinnati.

Willard J. Hull speaks for the First Association of Spiritualists in Philadelphia during the Sundays of January, February in Norwich, Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campaigning work during the forth coming summer. Address during January, 930 Franklin Street, Philadelphia, Pa.

Oscar A. Edgerly's engagements for the near future are as follows: February with the Spiritual Society of Buffalo, N. Y.; March and April with the Independent Spiritual and Psychical Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campaigning engagements. Home address, 52 Washington St., Newburyport, Mass.

Lyman C. Howe speaks in Grand Rapids, Mich., the five Sundays of January, 1892. He will answer calls for week-evenings at accessible points. Address 190 North Division Street. He speaks in Indianapolis the Sundays of March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 23d to 29th at Cassadaga, and from July 30th to August 5th at Haslett Park, Mich.; August 6th to 14th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Breedsville, Mich.

The Spiritualists of Van Buren and adjoining counties will hold their next quarterly meeting at Gray's Hall, Breedsville, Saturday, February 6, 1892, commencing at 2 p. m., continuing over Sunday, February 7th. Lyman C. Howe, of Painesville, N. Y., who was so highly appreciated at our last meeting, will be the speaker of the occasion.

Mrs. Woodruff, of South Haven, and Mrs. Weisner, of Benton Harbor, are expected to be present. Good music will be furnished by the Breedsville choir.

W. R. SIBBINE, Pres't.

H. BALFOUR, Sec'y.

Testimonial.

B. F. Poole, Clinton, Iowa.

Please send me another package of your spirit remedies for Catarrh. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

Yours most truly,

JOHN C. SMITH.

V. Pres't, Spiritualist Society, 117 Troat Avenue, Kansas City, Mo.

See ad. in another column.

Medicated Throat Bandage

Positively Cures Quins, Croup, Hoarseness, Enlarged Tonsils, Catarrh of the Throat, Loss of Voice, Whooping Cough, and all Diseases of the Throat.

A perfect, soothing application, worn around the throat, relieves the most distressing symptoms. Send for full particulars and a free trial.

The Throat and the All-around, free in all leading druggists for postage.

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has such a magical effect upon Coughs, Colds, Hoarseness, Bronchitis, and all difficulties of the Throat and Lungs that it has been found of great value in curing the Cough attending this new epidemic, so rapidly spreading.

It quiets the Bronchial Irritation, causing Free Expectoration, and contains no Opium in any form. Druggists report with reference to LaGrippe, that wherever the epidemic prevails, the sales of ALLEN'S LUNG BALSAM increase.

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Send 10 Cents to pay postage and packing, and I will mail 12 days' treatment free. Prepared from sugar of sulfur, sulphate of iron, and other ingredients, for immediate cure of Liver, Kidney or Stomach Troubles, Constipation, Indigestion, La Grippe, Piles on the face, and all Malign and Blood diseases. Don't delay, but get it at once. Address,

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